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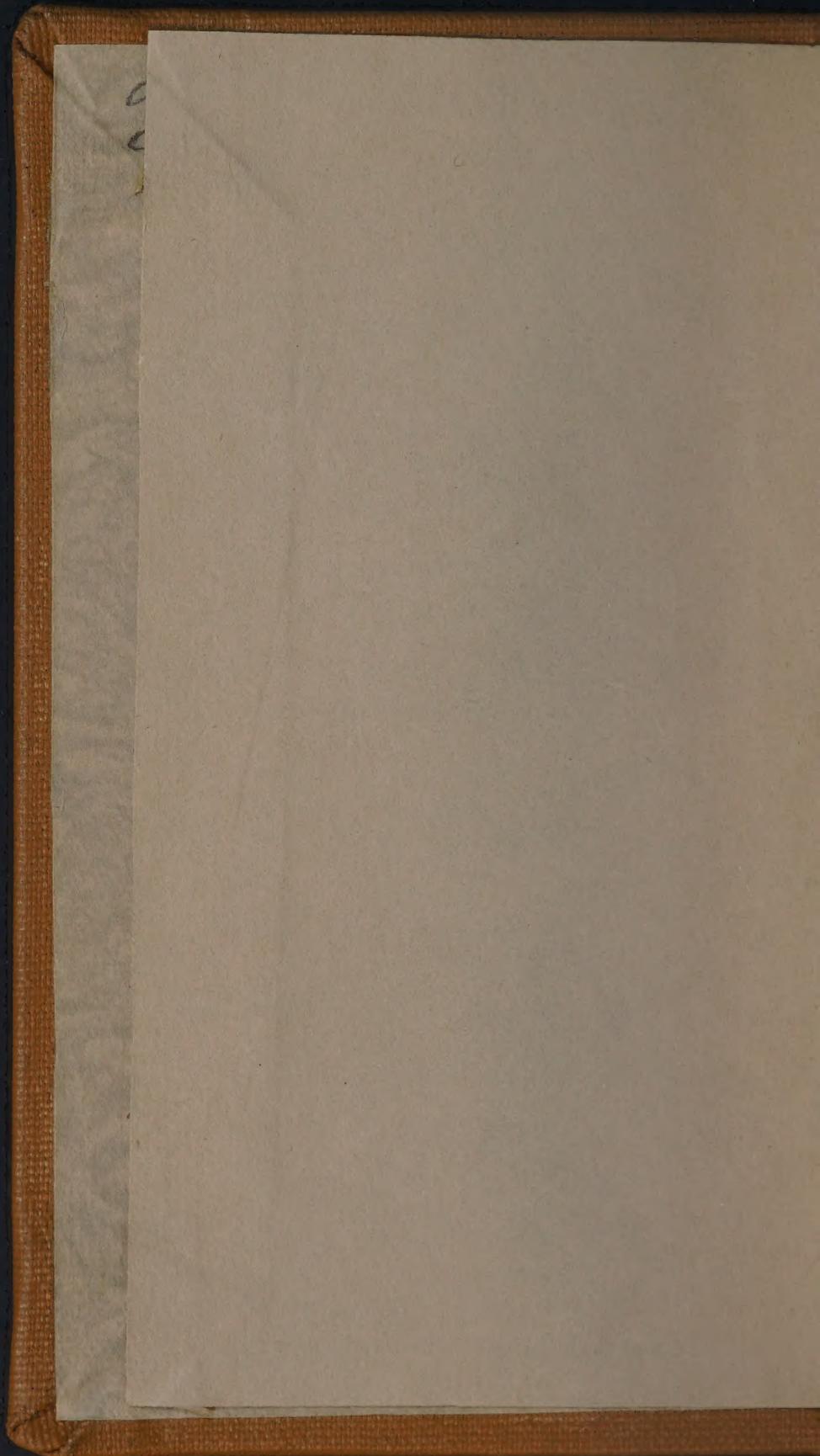


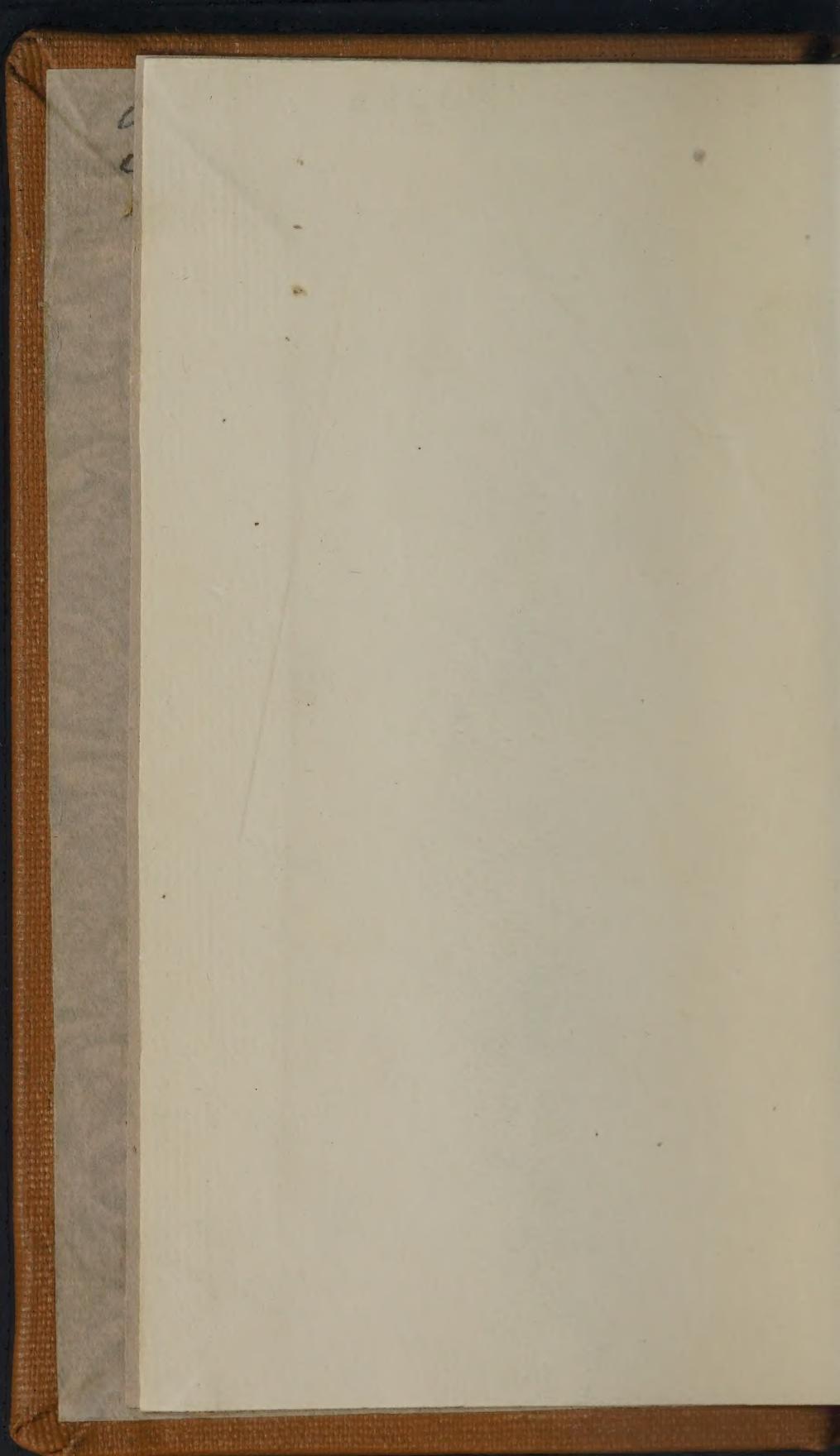




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William Playfa
A

Critical and Historical A C C O U N T

Of all the

Celebrated Libraries

I N

FOREIGN COUNTRIES, as well
Ancient as Modern.

W I T H

GENERAL REFLECTIONS upon
the Choice of Books, and the Method
of furnishing LIBRARIES.

A Work of great Use to all Men of Letters.

*Bibliotheca est pabulum mentis bene institutæ, &
exercitatio animi ingenui.*

F. PATRITIUS Episcopus
Senen. in Commentar.

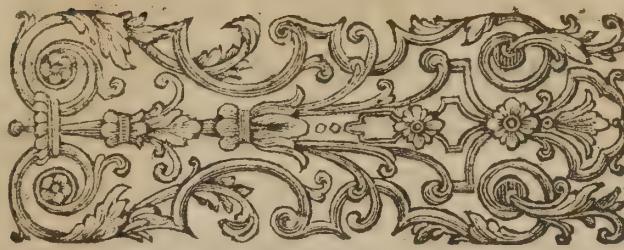
By a GENTLEMAN of the Temple.

L O N D O N:

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M D C C XXXIX.

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To the Right Honourable

RICHARD

Earl of ANGLESEY.

My LORD,

HERE is nothing that reflects more Lustre upon Nobility than Learning, for which many of your Lordship's Ancestors were highly

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DEDICATION.

ly distinguished, and in particular, your Lordship's Grand-father, *Arthur Earl of Anglesey*, Lord Privy Seal in the Reign of King *Charles II.* to whose Wisdom, Prudence and Courage, the Nation is indebted, for the Restoration of that Prince and the Royal Family, and with them, the Return of Learning, and the Re-establishment of our Religion and Laws. His Address and Penetration disconcerted all the black and hellish Designs that were carrying on between the Usurper and the *French Court*, against the Royal House of

DEDICATION.

of the *Stuarts*, which was a happy Earnest of the Eminent Services he afterwards performed in the Parliament that declared for the Restoration, being Chairman of the Committee that paved the Way for that surprizing Event: Nor is it possible for me to give a more sincere Testimony of my profound Esteem for your Lordship, than to wish, you may imitate the Virtues of your Illustrious Ancestor, to whom the Three Kingdoms are, in a great Measure, obliged for the Blessings they enjoy, and your

Lord-

DEDICATION.

ship's good Sense, sprightly Genius and Assiduity in the Busines of your Country, as well in *Great-Britain* as *Ireland*, give us room to hope your Lordship will be an Ornament to both, and the worthy Representative of such a Nobleman.

I am,
My L O R D,
Your Lordship's most Obedient
Humble Servant,

The AUTHOR'S PREFACE.

 **H**ERE is Reason to believe, the following Treatise will be well received by the Publick, as no Age was ever more curious in Researches of Antiquity, or more diligent in making pompous Collections, than the present; and as this is, perhaps, the first Essay upon the Subject, in our Language.

Amongst other Advantages that will result from this Work, it will be highly useful to such Noblemen and Gentlemen as visit foreign Countries, by instructing them in the Manner of perusing whatever is curious in the Vatican, and other famous Libraries.

Here, likewise, the Authority of the most celebrated Works of the Ancients, is investigated, through the various Stages and Vicissitudes, to which they were no less subjected than the Authors, being sometimes cherished, then persecuted, afterwards restored, or, if we may use the Expression, raised from their Graves, where they remained in Obscurity above a Thousand Years: So that it may be affirmed, no Species of History fur-

P R E F A C E.

furnishes us with such a Variety of instructive and delightful Incidents, as that of Books and Libraries, which some of the renowned Princes and Sages of Antiquity valued at a higher Rate than any of their other Possessions.

This Work has been collected from various Authors, and brought down to our Times ; and should it meet with the Approbation of the Publick, the Author will proceed with the Libraries of these Kingdoms, which, for Number, Splendor and Magnificence, are not inferior to those of old Greece or Rome, even in the Meridian of their Glory.

Private Libraries change Masters so often, that it has been thought sufficient to name the first Collectors ; and it is surprising, that Men of Letters and Fortune would expend exorbitant Sums in making Collections, and abandon them, upon their Death, to the Mercy of Auctioneers or Brokers.

And in order to render this Treatise more compleat, and useful, the Author has given necessary Instructions, as well for the Choice of Books, as for ranging them in the most advantageous Order.

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Critical and Historical
ACCOUNT
 O F
 Foreign Libraries, &c.



C H A P. I.

Of the HEBREW LIBRARIES.

IT has been the Opinion of some Authors, that the *Hebrews* had no Libraries, and that they were less assiduous in cultivating Letters,

ters, than the Pagan Nations, with whom God had enjoined them to have no Commerce.

Others again, are of contrary Sentiments, and would perswade us, that Arts and Sciences ow'd their Original to the *Hebrews*; and 'tis, indeed, highly probable, they were the first Founders of Libraries; but 'tis difficult to trace, either the Books, or the Authors; all we can conjecture is, that as *Adam* was blessed with the most extensive Knowledge, it is reasonable to imagine, he was not a little diligent to have it transmitted to his Posterity; but all Authors agree, that he left nothing in Writing; having communicated his Knowledge by verbal Instruction, which was afterwards call'd Tradition, and continued, according to some, from Father to Son, to the Time of *Abraham*, and in the Opinion

nion of others, to that of *Moses*, when Books first appeared in the World.

Josephus, indeed, tells us, in his *Antiquities*, that *Seth*, one of *Adam*'s Sons, had learnt from his Father, that the World would be twice destroy'd; first by Water, afterwards by Fire, and that he had raised two Pillars, upon each of which, he had engraved the whole Sum of his Knowledge, in order to preserve it from those universal Calamities: He alleges that as the Motive, which induced *Seth* to erect one of those Pillars with Stone, as best adapted for resisting the Violence of Water, and the other with Brick, as fitteſt to bear the Rage of Fire.

All this is, however, very uncertain; and the World will scarcely believe it from any Author, except one who lived at that Time.

But granting it were true, we must then conclude, that *Seth* was instructed by his Father in the Art of Writing, and consequently, that the Original of Books is to be referr'd to that Period of Time: It is true, there were certain Hereticks called *Sethiani* from that Patriarch, who boasted they had his Books, and that they founded their Doctrine upon them.

We are likewise inform'd by some Authors, that *Enoch* left all his Prophecies in Writing, and some venture even to affirm, that the Book of that Patriarch contain'd four thousand Lines; but I don't pretend to determine the Controversy: However, there is more room to challenge the Veracity of this Relation, than to support it. *Tertullian*, indeed, in his Treatise *De habitu mulierum*, places that Book of *Enoch* amongst the

the Canonical, and it is mention'd in the Epistle of St. *Jude*; but St. *Jerome* and St. *Augustin* look upon it as *Apocrypha*. I am well apprized that *William Postellus* valued himself, not a little, upon compiling his Work *De Originibus*, from that Book, and there, he tells us, he discover'd all the Mysteries of the Religion of the *Oriental Nations* from the Writings of *Enoch* and *Noah*.

But I must take the Liberty to say, *Postellus* was a very whimsical Writer, and that his Lucubrations are so replenished with Chimeras and Absurdities, that a Man must be infatuated who would give them any Credit; and indeed, he seems to please himself with imposing upon the World, when he assures us, that during his Abode at *Rome*, an *Ethiopian* Priest had explain'd to him, the

Order and Subject of *Enoch's* Book, and that it was receiv'd, as Canonical, in the Church of the Queen of *Saba*: But were it even true, that the *Ethiopian* had given him such Information, we must conclude, it was with no other View, than to laugh at his Credulity. Some likewise would farrer a Mathematical Treatise upon *Enoch*, by which he acquired the Reputation of a Man of great Learning; but we have no better Testimonies of the Existence of this Book, than the others.

Some Ages ago, there was an ancient Manuscript handed about, under the Title of *The Testament of the Twelve Patriarchs*, which, according to some, had been composed before *Moses's* Time: but it is look'd upon as *Apocrypha*; as is that which the *Jews* ascribe to *Abraham*, and call, *The Book of the Creation*; where

where they tell us, that that Patriarch, in a few Words, explains the Principles of the *Cabala*, with the Manner of representing the ineffable Name of God, by which *Abraham* perform'd so many Miracles. We have likewise *Jacob's Testament*, of which some would have *Job* to be the Author: But Pope *Gelasius* condemn'd it as spurious, with the Work called *Jacob's Ladder*, which was highly esteem'd by the Hereticks called *Ebionites*.

Moses seems to insinuate, there were Books before his Time; for in the 21st Chapter of *Numbers*, he mentions a Book of the Wars of the Lord; but most of the *Jews* are of Opinion, that That was the same Book of *Numbers*: And the Reason they assign for it is, that the same *Hebrew* Word imports a Book, as well as Number, according to the
Inter-

Interpreters: And that the Book of *Numbers* was so called, as containing the Number of the Lord's Wars, by the Ministry of the *Hebrews*. I know very well, there are many other learned Opinions, that there were no Books before *Moses*; and without discussing the Point any further at present, the Argument I advanced before, on the same Side of the Question, seems to me to be the most probable of all.

We have an Account of some other Books supposed to be wrote before *Moses's Time*: Amongst the rest, the History of *Sephora*, Wife of that divine Law-giver, which is mention'd by *Josephus*; and the Book of *Jannes and Jambres*, who were Chiefs of *Pharaoh's Magicians*: And some have placed the Book of *Job* in the Number of these ancient Writings.

But

But all these Works are founded only upon Supposition, or uncertain Relation, if Credit may be given to a great many celebrated Authors, who have examined the Affair with the greatest Care and Delicacy, and are unanimous that there was nothing in Writing before *Moses*, all Knowledge and Science having been communicated by Tradition only before that Period.

Hence we may conclude, that, as there were no Books before the Time of that Prophet, so there could be no Libraries amongst the *Hebrews* 'till after his Death, when his Books were preserv'd with a religious Care, and in Process of Time, several other Works were added to them.

The Books of that Nation may be divided into two Classes, the one Sacred, the other Prophane: The Object of the first was Religion only,

ly, and of the other, Natural Philosophy, and Civil or Political Learning.

The first were preserv'd either in publick Places, or in Private: By publick Places, we must understand every Synagogue, particularly the Temple of *Jerusalem*, where were kept, with the greatest Care and Vigilance, the holy Tables of Stone, upon which God was pleased to write the Ten Commandments with his own Hand, and which he ordered *Moses*, upon Mount *Horeb*, to deposite in the Ark of the Covenant.

I could here make a great many curious Observations upon the Tables and the Ark; but I was apprehensive such a Design would draw out into too much Length, and engage me to take in many different Subjects, each of which would require a particular Dissertation; so that I must

must then have fallen into one of these Inconveniencies ; that is, to fatigue the Reader with a tedious Lecture, or to treat the Matter inaccurately, which, in my Opinion, would be lavishing away Time.

But to return to our Subject : Besides the Tables of the Law, the Books of *Moses* and the Prophets were kept in the most secret Part of the Sanctuary ; and we must observe, that as the High Priest only had the Privilege to enter that holy Place, and that but once a Year, those Sacred Books were guarded against Corruption or Interpolations, no one being permitted either to read, or to touch them.

It must likewise be observ'd, the Books of *Moses* were the Touch-stone by which others were try'd and examin'd. This indeed was foretold by that Divine Legislator, in the 32d

Chapter

Chapter of *Deuteronomy*, where he order'd the *Levites* to place his Books within the Ark of the Covenant, that they might be a Testimony against them, and their Successors, in case they should fail in their Duty.

Some are of Opinion, that when *Moses* was drawing near Death, he order'd twelve Copies of the Law to be made, which he distributed amongst the twelve Tribes; but *Maimonides* assures us, that he commanded thirteen Copies to be wrote; that is, twelve for the twelve Tribes, and one for the *Levites*, pronouncing these Words at the Time of distributing them; *Receive the Book of the Law, which God himself hath given to us.* There is a great Dispute amongst the Interpreters, whether that Sacred Volume was deposited in the Ark with the Tables of Stone, or in a little Cabinet apart.

Be

Be that as it will, *Joshua* wrote a Book which he afterwards added to *Moses's* *. All the Prophets, by God's Command, made Transcripts of their Sermons and Exhortations, as may be observ'd in the 15th Chapter of *Jeremiah*, and several other Places of Scripture ; which Sermons and Exhortations were likewise kept in the Temple, for the Edification of Posterity.

' All those Works composed a very beautiful Library, but much more valuable, through their intrinsick Merit, than their Number.

This is all that can be offer'd concerning the sacred Library kept in the Temple ; but we must observe, that after the Return of the *Jews* from the Captivity, *Nehemiah* collected the Books of *Moses*, those of *Kings*, and the Prophets, of which he form'd

* Josh. xiv.

a Library, and, 'tis probable, he was assisted by *Esdras*, who, in the Opinion of some, restored the *Pentateuch*, and all the ancient Scriptures, after the *Babylonians* had taken *Jerusalem*, burnt the Temple, and with it, all the Library.

Whether this Opinion be well grounded or not, I will not take upon me to determine ; but this is certain, that the Point is much contested, and that 'tis not easy to clear up the Difficulty.

That Library, according to some Authors, was re-established by *Judas Maccabeus*, after the greatest part had been burnt by *Antiochus*, as may be observed in the first Chapter of the first Book of the *Maccabees* ; and though we should grant it subsisted 'till the Destruction of the second Temple, yet we have no Certainty as to the Place where it was deposited ;

deposited ; but it is probable it had the same Fate with the City : For though Rabbi *Benjamin* affirms the Tomb of the Prophet *Ezekiel*, with the Library of the first and second Temples, were to be seen in his Time, at a Place on the Banks of the River *Euphrates*, yet *M. Wessel* of *Groningen*, and many other Persons of Reputation, who travell'd on purpose to *Mesopotamia*, to see that Tomb, have unanimously declared, there was not the least Colour of Truth for Rabbi *Benjamin*'s Relation, there being no such Tomb or Library to be found in that Country. *My Journey was in vain*, says *M. Wessel*, since the Jews would rather lose all their Books than read what they were not inclinable to confess.

Now, besides this great Library, which was religiously kept in the

Temple, there was one in every Synagogue*, Authors being, almost, unanimous, that the Academy of *Jerusalem* contain'd 450 Synagogues or Colleges, each of which had a Library and an Appartment for teaching. The Scriptures were read publickly in the Libraries; and the *Mishna*, or Tradition, was taught in the Place called *The House of Doctrine*. The most considerable of all the Synagogues was that of *Tiberias*, so call'd by *Herod*, in Honour to the Emperor of that Name.

It is certain, the Sciences flourish'd in those Synagogues 'till St. *Jerome's* Time; that is, for the space of four hundred and twenty Years after our Saviour: And the same Father acknowledges in his Preface to his Annotations upon the *Chronicles*, that a Doctor of the Law who had, then,

* *Acts xv. Luke iv. 16, 17.*

been

been in great Reputation with the Jews, had given him very profitable Instructions in one of their Colleges; by which he had received such Lights as were very useful to him in interpreting that Book.

It has been a Subject of Controversy amongst the Curious, whether this City of *Tiberias* was the Place of Residence of the *Mazoreths*, who finished the *Talmud*, and added the Accents and Vowel-points to the Hebrew Text, and were the Authors of the *Mazora*; and it must be allow'd there is some Difficulty in the Affair.

Besides these publick Libraries which were kept in the Temple and Synagogues, there were other sacred Libraries that were private. Every Jew had one, being obliged to have the Books that concerned Religion,

and even a Copy of the Law wrote with his own Hand.

It were easy to make some cursory Remarks, which would, perhaps, seem not a little curious, upon their Manner of writing, and the Ceremonies observ'd about it ; but I chuse to wave it, not only as 'tis foreign to my Design, but likewise, in regard others have wrote copiously upon that Subject : Nor is it necessary to enter upon a tedious Dissertation of their Prophane or Civil Libraries, which were Publick or Private : The former were likewise kept in the Temple, or in the Synagogues, and were composed of Books that treated of various Subjects ; amongst others, those that comprised the Maxims and Constitutions of the *Hebrew* Common-wealth, which were wrote by *Samuel*, when he anointed *Saul*, and placed by him as a sacred *Depositum*

tum before the Lord, as is mention'd in the first Book of that Prophet.

There were, besides, several other Books in those Libraries, which are mention'd in the Scriptures, but have been lost, particularly *The Book of Right* mention'd in the 10th Chapter of *Joshua*, and which some Authors have placed amongst the Sacred Poems: *The Book of the Chronicles of the Kings of Media and Persia*, mention'd in the 10th Chapter of *Esther*: To these we may add several Books of King *Solomon*, which are not transmitted to us; as, *The Book of the Nature and Properties of Animals*, *the Book of Plants and precious Stones*, which, according to some Authors, was deliver'd by *Alexander* to *Aristotle*, when he took Possession of *Jerusalem*. *The Book of Remedies*, which is said to have been fix'd to the Portico

of

of the Temple, and was taken away by the Command of *Ezekiel*, in regard the People, for whom it was at first intended, placed more Confidence in it, for healing Distempers, than in God himself. *The Book of Magic*, and that which treated of *the Manner of invoking Spirits*, were wrote by *Solomon*, according to some Authors; but there is some Reason to doubt of it.

It must likewise be observ'd, that there was in each Synagogue a publick Book, in which were wrote the Names of all the Tribes, and the Parents of the Infants that were circumcised, with the Year, Month, and Day of the Ceremony, in order to certify the Age and Family upon Occasion, which is still practised amongst Christians that are baptized.

There was a great Number of other Books, but it would be tedious to exhibit

exhibit a Catalogue of them ; and I flatter myself, enough has been said to give a general Notion of the *Jewish* Libraries, as well Civil as Religious.

We might, indeed, take notice of their famous Academies, where there were fine Libraries : They had likewise several Cities that were much celebrated for Learning ; amongst others, that mention'd by *Joshua*, called *The City of Letters*, by way of Pre-eminence, the Sciences having been very much cultivated in it. The Scripture tells us, it was situated upon the Confines of the Tribe of *Judah*. It was, probably, the renowned *Cariatsepher*, of which a Number of Miracles is related : And 'tis very likely there might be a magnificent Library in it.

I pass over in Silence those Libraries which the *Jews* may have founded

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ed for some Ages past; 'tis enough to say, that as they were dispersed over all Parts of the World, and divided into several Sects, of whom the *Caraites* are the most learned. All they could do, was to preserve the Books concerning Religion, which are now composed of nothing but Dreams and Whimsies of their *Cabala* and *Talmud*; and those which contain the Constitutions of the Synagogue, with the Confirmation of their Kings: But we must observe in the first Place, those Books being full of Blasphemies against the Gospel, were condemned by the University of *Paris*, and by two Popes: And, Secondly, that by a Brief of one of those Popes, there were above 12000 *Hebrew* Volumes burnt at *Cremona*, the Loss of which being much regretted by *Galatini*, drew upon him the just Censures of all Christians.

C H A P.

C H A P. II.

*Of the Libraries of the Chaldeans,
Egyptians, Phenicians, and Ara-
bians.*

 O proceed regularly in this Discourse, we must treat next of the Collections of the *Chaldeans* and *Egyptians*, they being, probably, the first whom the *Jews* instructed in the Sciences, as they were nearest *Judea*. To them we shall join the *Phenicians* and *Arabians*.

It is certain that Learning was in high Esteem in all those Nations, especially the *Egyptians*, who, in the Opinion of some Authors, have been look'd upon as the most learned People in the World, as well in

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the Pagan Theology, as in Physics and Natural Philosophy.

This makes it probable, that their great Love for Letters produced abundance of learned Works amongst them, and that their Virtuosi had made large Collections of Books.

We have no Authors that mention the Libraries of *Chaldea*: All that can be said of them is, that there were great numbers of learned Men in that Country, who, according to the Report of several Writers, composed many Works of great Erudition.

Amongst others we must reckon *Zoroaster*, so famous for his Skill in Magic. *Hermippus*, who wrote upon the same Subject, assures us that *Zoroaster* wrote a Poem of two Millions of Verses: Nor must we forget *Dardanus* the Physician, whose Works

Works were found in his Tomb by *Democritus*, and by him published.

Of this Country likewise was *Bileamus* the Prophet, who was descended from *Nachor*, Brother to *Abraham*, and probably reduced to Writing all his Prophecies, which are mentioned by *Moses*. *Eusebius* tells us in his Work *De Præparatione Evangelica*, that the *Phenicians* were very curious in collecting Books; but the greatest and best-chose Libraries were those of the *Egyptians*, who excell'd other Nations as well in Learning as in Libraries.

According to several Authors, the first who founded a Library in *Egypt* was *Symandus*, Successor to *Protheus*, in that Kingdom, and Cotemporary with *Priam* King of *Troy*. *Pierius* tells us, that Prince was so much in love with Study, that he collected a

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magnificent Library, in the Frontispiece of which, there was this Inscription, *Animi Pabulum, The Nourishment of the Soul*, to signify that as Viands nourish the Body, so Learning nourishes the Soul. *Diodorus Siculus* says, indeed, that the Inscription was *Animi Medicina, The Medicine of the Soul*, which is almost of the same Import; for what nourishes us, heals us. He adds, that the Portraits of all the *Egyptian* Gods were placed in that Library.

But that Historian gives us no Account of the Number of Volumes of which it was composed, nor has any other Author supplied that Defect.

But if we may judge of it by Conjectures, it could not be very numerous, since there were few Books then in the World: However, with-

without engaging any further in the Controversy, which cannot be easily determin'd, it must be granted, there was a very fine Library at *Memphis*, now called *Grand Cairo*, which was deposited in the Temple of *Vulcan*. This recalls to my Mind *Naucrates*'s Charge against *Homer*, whom he accuses of Pyracy; for he would perswade the World, that he stole the *Iliad* and *Odyssey* out of that Library, (where they had been placed by a Poetess call'd *Phantasia*, who composed them) and was afterwards so audacious as to publish them as his own.

But the greatest and most magnificent Library of *Egypt*, and, perhaps, of the whole World, was that of the *Ptolomeys* in *Alexandria*. It was begun by *Ptolomey Philadelphus*, the most learned of all the

Egyptian Monarchs, if we may give Credit to *Tertullian*.

That Great Prince, through the Persuasion of the learned *Demetrius Phalereus*, order'd all the Writings of that Country to be translated into *Greek*, that they might be universally known, the *Greek Language* being then spoke in all Parts ; and so diligent was that renown'd Monarch in encreasing his Library, that he procured Manuscripts at a great Expence, from all Countries, and, according to *A. Gellius*, it consisted of no less than seven hundred thousand Volumes.

But all others who have left us any Memorials of this extraordinary Collection, are almost unanimous, that it consisted of no more than three hundred thousand in the Reign of *Philadelphus* ; but that it was

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augmented to seven hundred thousand in the succeeding Reigns.

It must, indeed, be acknowledg'd that the Number seems to be very extraordinary ; but we must not be surprized at it, when we consider, that the Learned carried their Works from all Parts to that Library, as to a Theatre of Learning, where Glory was to be obtained : And that the King had employ'd all his Power and Reputation to procure Books either by Force, or Persuasion, and Gentleness : And so zealous was he in that Pursuit, that he refused to furnish the *Athenians* with Provisions, in a Time of Famine, 'till they had put into his Hands the original Manuscripts of *Sophocles*'s Tragedies, with those of *Euripides* and *Eschylus* ; but no sooner had the *Athenians* comply'd, but he sent

them back Copies of these Works, exempted them from the Payment of all Duties in his Dominions, and lent them fifteen Talents, in acknowledgment for their Complaisance.

He purchased Aristotle's Works from *Neleus*, with a vast Number of other Volumes which he bought at *Rome* and *Athens*, at extravagant Prices.

But nothing was so great an Embellishment to his Library as the Sacred Writings, which were deposited in the chief Apartment, after they had been translated into *Greek* by the Seventy Elders, whom *Eleasar* the High Priest had sent for that End, to *Ptolomey*, who employ'd *Aristaeus*, a Man of great Erudition, and *Andrew*, Captain of his Guards, to demand them, through the Instigation of *Demetrius*, who expressed a passionate

onate Zeal to have the Bible translated, and to honour his Master's Library with the Copy.

I'll say nothing of that extraordinary Translation, nor of the Order, or Method observ'd by the LXX in performing the Work, the whole Affair being related with great Fidelity in *St. Augustin's City of God*, *Josephus*, *Eusebius*, and several other Authors. I will only observe, that as God had determined to call the *Gentiles*, He was pleased that the Bible should be translated into a Language that was known to them, in order to dispose them to receive the Evangelical Truths, by rendering such things familiar to them before-hand, as the Apostles were afterwards to teach them.

I am well apprized there are some learned Men amongst the Moderns
who

who are of Opinion, that the Seventy-two Interpreters were not assisted by any supernatural Graces or Gifts, in translating the Old Testament; in which they are supported by the Authority of *Eusebius*, who tells us, *Præpar. Evang.* lib. 13. cap. 3. that the Books of *Moses* were translated into *Greek* long before the *Persian Empire*.

I thought myself obliged to relate these Particulars, as they are not only of great Importance, and capable of giving Satisfaction to those who are pleased with Things that are singular, but likewise in regard they are conducive in giving us a just Idea of this famous Library which excell'd all others.

It is true, *Seneca* does not seem to be much pleased with it, looking upon it rather as a Monument of

Luxury

Luxury and Pomp, than a Foundation for the Improvement of Learning: This however is certain, that it was, almost, burnt and destroy'd by *Cæsar's* Troops, when he was compell'd to set Fire to the Palace of the *Ptolomeys*, where he was besieged, which may be seen at large in *Plutarch's* Life of *Cæsar*.

But it was afterwards repair'd with the Remains of that at *Pergamus*, of which *M. Anthony* made a Present to *Cleopatra*, and of which we shall give the Reader some Account in this Place.

That Library was founded by *Eumenes* and *Attalus*, Kings of *Pergamus*, through a Spirit of Emulation; for those Princes made all their Efforts to be equal with the Kings of *Egypt* in Grandeur and Magnificence; and particularly in collecting

collecting a prodigious Number of Books, which *Pliny* tells us amounted to more than two hundred Thousand. *Volateranus* says, they were all burnt at the taking of *Pergamus*; but *Pliny*, with many other Authors, assures us, *M. Anthony* bestow'd them upon *Cleopatra*, as was observ'd before: And *Strabo* says, that Library was at *Pergamus* in his Time; that is, in the Reign of *Tiberius*.

But it is easy to reconcile these different Relations, by observing, that the Library had, indeed, been removed from *Pergamus* to *Alexandria* by *M. Anthony*, and that after the Battle of *Actium*, it was carried back to *Pergamus* by *Augustus*'s Command, who took particular Pleasure in subverting whatever *Anthony* had established.

Athe-

Athenedorus, a Stoic Philosopher, was the first upon whom *Eumenes* had conferr'd the Care of that Library: And several Authors tell us, that *Alexander* the Great had established a sumptuous one at *Alexandria*, which, probably, paved the Way for that of the *Ptolomeys*.

There was a very considerable Collection at *Suza* in *Persia*, where *Metosthenes* consulted the Annals of that Monarchy, in order to write the History which he has left us. *Diodorus Siculus* informs us, that *Ctesias*, a learned Physician who follow'd young *Cyrus* in his Expedition against his Brother *Artaxerxes*, and was taken Prisoner, had improved himself very much by that Library, where he learnt many curious things which he carried back to *Greece*.



C H A P. III.

Of the GREEK LIBRARIES.



T is universally allow'd, we have nothing certain concerning the Antiquity of *Greece*; of which *Plutarch* complains in the Life of *Theseus*, where he says, before the Time of that Hero, there was nothing in the *Grecian History* but frozen Regions, or such as were scorched with Heat, and such as Geographers describe to be situate near the Poles and the Equinoctial.

Horace seems to have the same Sentiments with *Plutarch*; for he observes in the Fourth Book of his *Odes*, that there were, indeed, Great Men in *Greece* before *Agamemnon*, and

and in great Numbers too, but that their Actions were not known, there being no faithful Historian or Poet to record them.

*Vixerunt fortis ante Agamemnona
Multi: Sed omnes illachrymabiles
Urgentur ignotique longa
Nocte; carent quia vate sacro.*

So that it may be said, there is nothing certain in the *Grecian History*, before the *Theban* and *Trojan Wars*: It will therefore be in vain to search either for Books, or Libraries, before those Periods. We must likewise observe, that the *Greeks* composed but few Works of Literature when the Sciences begun to flourish amongst them, which might, probably, be owing to the Authority of *Pythagoras*, who enjoin'd his

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Scholars to leave nothing in Writing: Notwithstanding which, several Pieces were published under his Name, even in his Life-time.

We have but slender Proofs that the first learned *Grecians*, whose Names are handed down to us, did not leave some posthumous Works. An *Orpheus*, a *Linus*, a *Musæus*, a *Chiron*, an *Atlas*, have given the Publick everlasting Testimonies of their Knowledge.

According to the Report of some Authors, *Hesiod*'s Poems were, in the Beginning, graved on leaden Tables, and preserv'd in the Temple of the Muses upon Mount *Helicon*, *Hesiod* having been one of their Votaries.

We are likewise inform'd, that *Pherecides*, Preceptor to *Pythagoras*, was the first who composed in Prose,

Prose, (all Compositions before that Time having been wrote in Verse) and that his Treatise of Theology, where he taught the Doctrine of the Transmigration of Souls, which he had learnt from the *Phenicians*, was the first Prose Essay that appeared in the World: In effect, *Pythagoras* commanded some of his Scholars to publish nothing: But he allow'd such of them as were Mathematicians, the Privilege of Writing: But we see that his Injunction had little Effect; for soon after, a great many of their Works, perhaps too many, appeared in the World; which is in some measure confirm'd by *A. Gellius* and *Lipsius*; for the first tells us, that *Plato* bought the Books of *Philolaus*, and the second assures us that *Ocellus*, another of the *Pythagoreans*, compos'd a Work entituled *Περὶ τῶν θεῶν*, which is handed down to us.

There are some Authors who tell us, that *Esculapius* wrote a Book which he call'd *Navicula*. The *Lacedemonians* had no Books; for they express'd every thing so concisely, and in such few Words, that Writing seem'd to be superfluous, since their Memories, without it, could easily retain any thing that was memorable.

The *Athenians*, on the contrary, soon found the Way of composing several Works; for they were much more given to Talking than to Action; whereas the others valued themselves more upon Action than Speaking.

This strong Byass of the *Athenians* to Discourse soon created an Inclination to Writing amongst them, as well as amongst some of their Neighbours, who were not much inferior to them in either.

Ac-

Accordingly, *Greece* was soon full of various Compositions, which made a great Noise through all Parts of the then known World, and all the Sciences flourished in it, especially at *Athens*; of which other Nations were so sensible, that the *Greek Books* and *Language* were, every where, in the greatest Esteem, as being thought only worthy to be known, which *Cicero* urges in his Oration for *Archia*; where he says, *Greek Books* are read almost every where, the *Latin* in some few Parts of Italy only. *Pliny* and *St. Augustin* tell us the same thing, and, indeed, *Asia*, *Africa*, and *Europe*, made use of no other Idiom than the *Greek* at that time. They writ and spoke *Greek* every where, amongst the *Romans* and the *Gauls*, when the City of *Marseilles* was become much celebrated for her Academy.

The *Greek* prevailed even amongst the *Parthians*, though Barbarians, and reached the *Jews*, though they were of all People the most jealous of their own Language ; yet the Polite and Learned amongst them used no other Language but *Greek*, either in speaking or writing, of which we have noble Examples in the Works of *Philo* and *Josephus*.

Since *Greece* then, was full of Books, our next Enquiry must be to discover the first Founders of Libraries in that celebrated Country ; and, according to *V. Maximus, Pisistratus*, Tyrant of *Athens*, was the first of all the *Greeks* who collected the Works of the Learned.

That Usurper, who was allow'd to be one of the greatest Orators of his Time, observing the Uneasiness of the People, under the loss of their Liberty, established a Library for the Benefit

Benefit of the Publick, in order to recover the good Graces of the Citizens.

Cicero tells us, we are indebted to that Tyrant for *Homer's Works*, which he had collected into one Volume; but it is certain that the *Iliad* and *Odyssey* too, were sung as Ballads in all Parts of *Greece* without Order or Unity.

Some indeed are of Opinion, that *Hipparchus*, *Pisistratus's Son*, was the first who connected those Works: Others again would perswade us, it was *Solon*; and some are no less strenuous for *Lycurgus* and *Zenodotus of Ephesus*.

But without employing any more Time in the Enquiry, this must be allow'd, that the *Athenians* made great Additions to that Library after the Death of *Pisistratus*, and founded others; but *Xerxes* carried away all

all their Books to *Persia*, after he had taken *Athens*: But if Credit may be given to *A. Gellius*, *Seleucus Nicanor* order'd them to be carried back to that City some Ages after.

Zwinger tells us, there was at that Time, a splendid Library in the Island of *Cnidos*, one of the Greek Islands called *Cyclades* by the Ancients, but that it was burnt by Order of *Hippocrates*, the Physician, because the Inhabitants refused to follow his Doctrine and Tenets. I am, however, in some Doubt as to the Truth of that Report; though it is but too true, that Envy was not a little predominant amongst even the Philosophers of Antiquity: And *Petrus Crinitus*, in his Book *De Honestâ Disciplina*, relates that *Plato* was so envious and so piqued with the Noise of *Democritus*'s Merit in the World, that he would certainly have burnt

burnt all his Works, had not *Amydis* and *Clinias* prevented it, by remonstrating, that there were Copies of them every where: And some report that *Aristotle* was agitated with the same Passion against all the Philosophers that were before him.

But to return to my Subject; *Clearchus*, Tyrant of *Heraclea*, who was one of *Plato's* and *Isocrates's* Disciples, founded a most magnificent Library in his Capital, which procured him much Esteem with his Subjects, in spite of a multitude of Cruelties and Exorbitancies.

Strabo seems to be of Opinion, that *Aristotle* was the first Collector of Books, and that he instructed the King of *Egypt* in the Method of forming a Library; but I don't comprehend how that could well be, since *Aristotle* had been dead forty Years

Years when *Ptolomey Philadelphus* founded his Library.

I make no Doubt, but that Philosopher had form'd a Library equal to his Knowledge, which was easy for him to accomplish, considering his Riches, and that his Pupil commanded the World. He was, indeed, in himself, a living Library : But what gives us the clearest Proofs of that Philosopher's Passion for Collections, is the great Sum he gave for the Works of *Speusippus*, *Plato's* Nephew, amounting to no less than three *Attic* Talents ; which, according to *Budæus's* Computation, is about ten thousand *French* Crowns.

He left his Books and his School to *Theophrastus*, who gave the former to *Neleus* ; but he sold them to some ignorant People, who neglected them entirely ; and hearing of the extraordinary Zeal and Ardour

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of *Attalus* King of *Pergamus*, for collecting Books, they buried theirs in the Ground, lest he should carry them away by Violence: But some time after, the Descendants of these ignorant Wretches, to whom *Neleus* had given those precious Works, finding that the Moisture of the Earth had almost destroyed them, ordered them to be dug out of their Grave, if I may use the Expression, and sold them to an obscure Person whose Name was *Apellicon*.

This Man, who was more curious about the Books than the Learning they contain'd, (which has something of the modern Taste) procured Copies of them, and was very assiduous in restoring the Places that had been obliterated by the Moisture of the Ground: But the whole was perform'd very inaccurately, and a multitude of Errors were afterwards discover'd

discover'd in these Works by the Learned.

After the Death of *Apellicon*, and *Sylla*'s reducing *Athens* under the *Roman* Yoke, he order'd that Library to be sent to *Rome*, where they fell into the Hands of *Tyrannion*, the Grammariān, who was a very zealous Peripatetick: So we may say he had all the Philosophers Books, with those of *Theophrastus* his Disciple and Successor: But he afterwards bestow'd them upon *Andronicus Rhodius*, who published them.

But those Works, as was observed before, were so incorrect, through the Ignorance or Neglect of the Transcribers, that it was said, if *Aristotle* had rose from the Shades, he would certainly have disclaim'd them as illegitimate Children.

Now,

Now, I say, if those *Greek Copies* were so much corrupted, what must we think of the Latin Versions? I am entirely of Opinion, that there is more of the Lucubrations of Interpreters in the present Editions, than of *Aristotle's*: But before I conclude this Article of the *Greek Libraries*, I must reconcile a seeming Contradiction with regard to that of *Aristotle*.

I observ'd before that *Neleus* had sold his Books to *Ptolomey Philadelphus*, which may seem to stand in Contrast with what I have now advanced: But the Truth is, *Neleus* sold only Copies of those Works, which puts an End to any further Controversy: And I flatter myself, the Publick will not be a little pleased with this History of *Aristotle's* Books, since we may judge from thence, of the Diffidence with which

we should peruse all the Works of the Ancients that are come to our Hands ; for, in all Probability, they are no less incorrect than his.

I'll conclude this Part of my Task, with the Library of *Apamea*, which *Camerarius* represents as one of the most celebrated of Antiquity. *Angelus Rocha*, in his Catalogue of the *Vatican Library*, tells us, it consisted of above twenty thousand Volumes : But I am surprized that *Lomeirius* should place that Library with those of *Greece*, since *Apamea* was a City in *Bythinia*, and not in the Country of the *Marsi*, as that Author pretends ; for they were a People of *Italy*, and inhabited the Country now call'd *Abruzzo*. We would not, however, have enter'd upon a Debate of so little Moment, were it not to prevent the Confusion

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on which might ensue by an injudicious placing of Libraries, in one Country, when in Truth they should be allotted to another.

C H A P. IV.

Of the ROMAN LIBRARIES.

IT is very certain, that there were but few Books amongst the ancient *Grecians*, and still much fewer, or rather none at all, amongst the ancient *Romans*; if some Authors may be credited, who assure us, that it was the Custom with them to have the Youth taught by such as were more advanced in Years, by verbal Instructions; so that all their Learning was communicated by Tradition only, as it was amongst the

F 2. Jews;

Jews, before the Time of Moses.
This seems to be confirm'd by the
Poet in King *Latinus's* Discourse of
the Original of the *Trojans*.

*Atque equidem memini, (fama est ob-
scurior annis)
Auruncos ita ferre senes—*

So that we must not expect any
Books at *Rome* before it was taken
by the *Gauls*; and if there had been
any, they must be all consumed when
that City was burnt.

The *Romans*, as well as the *Jews*,
had two sorts of Libraries, some Pub-
lick, others Private: The former
contain'd Laws and Edicts concern-
ing Polity and Government. The
Roman Laws were graved upon bra-
zen Tables or Plates, and kept in
the Publick Treasury: The chief
were, those of the twelve Tables, so
highly

highly applauded by *Cicero* in his *Orator*; the reading of which gave *Phavorinus* the Philosopher as much Pleasure, as *Plato*'s twelve Books of Laws.

Their Acts or Laws were passed either by the Senate, or the People. The former were no more than Registries, containing the Harangues and Decrees of the Senate. *Cæsar* was the first who established this Method of Proceeding, and ordered, according to *Suetonius*, the Transactions of every Day to be wrote and published: But *Augustus* prohibited the latter, lest the Secrets of the Senate should be divulged.

The same Historian adds, that *Vespasian*, after the Destruction of the Capitol, promised to give Copies of three thousand brazen Tables destroy'd by the Fire, and contain'd all the Decrees of the Senate,

and the *Plebiscita*, or Acts of the People, which had been published from the Building of the City. The latter contain'd Memoirs of all publick Determinations, or Sentences, the various kinds of Punishment, Assemblies, Edifices, the Death of eminent Persons, Marriages, Divorces, Nativities, and Testaments. There were likewise Journals of every thing that happen'd worth Remembrance, which were kept in the Temples with a kind of a religious Care. Those who would be more thoroughly skill'd in this kind of Knowledge, must consult *Rosinus*. I would only observe, that the Tables called *Tabulæ Census*, were a long time preserv'd in *Rome*: There *Augustus* order'd the Names of all the Subjects of the Empire to be enter'd; amongst whom was the Adorable Name of our SAVIOUR, with the Time

Time of his Nativity, of which we have the Testimony of *Tertullian*, in these Words; *De Censu Augusti, quem testem fidelissimum Dominicæ Nativitatis Romana Archiva custodiunt.*

Thus I have given the Reader, in a few Words, a summary View of all their Publick Libraries; that is, their Registries, or Books, in which they made Entries of every thing that regarded the Administration, or might be conducive towards the better Government of the Common-wealth.

There were likewise sacred Libraries, or such as concern'd the Religion of the *Romans*, which depended entirely upon the Pontifs, the Augurs, the Prophetic Books, and the *Tuscan Discipline*. The Pontifs kept all the Books of Chronology and Ceremonies: The first comprised their Annals and Calendars. The

Annals

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Annals contain'd the History of each Year's Transactions, from the Foundation of the City ; and the Care of composing and preserving these Works was committed to the High Priests : The Calendars contained the Publick Feasts as well as History. *Ovid* and *Festus* are very copious upon the first.

The Religious Ceremonies of the *Romans* were kept in the secret Books of the High Priests ; out of which they collected whatever related to Worship : That is, the Day and Time for Sacrificing, with a Description of the Victims that were suitable to every Occurrence. This Doctrine was kept from the People ; it being a capital Crime for any one to read the Books which contain'd it, except the High Priest. But the most secret Article of all was the Name of the Tutelary God of the City, which

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the *Romans* concealed with the greatest Care, being apprehensive, that should that Idol be once known, their Enemies might Spirit him away by some Enchantment, and then oblige him to injure them.

The College of Augurs had Books likewise which taught the Art of Divination by the Singing or Flying of Birds, or their Manner of Feeding*.

There were likewise Prophetic Books, amongst which those of *Sybilla Cumæa* claim'd the first rank, *Tarquinus Priscus* purchased them for three hundred Gold Crowns.

There were other Works of the Learning or Discipline of the ancient *Etrurians*, or *Tuscan*s, concerning Monsters, and Prodigies ; the Ceremonies to be observ'd in building a Town or House, in raising and

* *Cicer. de Divinatione & Servius, in Lib. iv.*
Aeneid.

consecrating of Altars, in marshalling and distributing the different Tribes, and ranging an Army in order of Battle: In a Word, in directing every thing to be done as well in Peace as in War. These Books taught also the Art of Divination by the Entrails of Beasts, and several other things, which may be seen at large in *Cicero, Festus, Ammianus, Marcellinus*, and other Authors.

To this Class we must refer those Books which the *Romans* called *Fatales*, because the Peoples Ages were wrote in them.

And another Set called *Acherontiaci Libri*, treating of the Ceremonies and Worship of the infernal Gods: Some, indeed, confound these two Classes of Books; but this is certain, that the *Romans* consulted them, in order to learn what they were to do, whenever they were attack'd by a

Pestil-

Pestilence, or any other extraordinary Evil *.

Having now concluded what we had to offer concerning the Publick Libraries of the *Romans*, we shall proceed to say something of the Private.

It is certain no Nation had more Advantages, or Opportunities of making large Collections, as they were Masters of the greatest part of the then known World.

History tells us, that the Senate, upon the taking of *Carthage*, made a Present of all the Books found in it to the Family of *Regulus*, and that by their Direction, eight and twenty Volumes composed by *Magon* a *Carthaginian*, were translated into *Latin*. *Pliny* and *P. Chevolum* confirm this Passage, but they are si-

* *Vide Arnob. adversus Gentes.*

lent as to the Subject of those Writings.

Plutarch says, that *Paulus Aemilius* distributed amongst his Children, who were very studious, the Library of *Perseus King of Macedon*, whom he had brought in Triumph to *Rome*; though *Isidorus* is very positive that he bequeathed it to the Publick: But *Asininius Pollio* did much more; for he established a Library for the Use of the Publick, composed of the Spoils of all the Enemies he had subdued, and not only augmented it with Books in all Faculties, which he could procure any way for Money, but likewise adorned it with the Images of Learned Men, and that of *Varro*, amongst others.

That extraordinary Man was possess'd of a noble Library, and *Cicero's* must be no less magnificent, if we consider his Erudition, his Inclinations

tions and his Dignity : But it was much improved by that of his Friend *P. Atticus* ; the Possession of which inspired him with such Joy, that he look'd upon himself to be happier than in the Enjoyment of all *Crassus's* Wealth, to use his own Words.

Plutarch mentions *Lucullus's* Library, in his Life, and represents it as one of the most considerable in the World, not only on the score of the Number of Books, but likewise on account of the delightful Situation, where it was deposited, and the fine Ornaments with which the Owner had embellished it, at an extravagant Expence.

Cæsar's Library was worthy of him ; nor could he think of a more effectual Way of raising its Reputation in the World, than in giving the Charge of it to the learned *Varro*,

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by whose Care and Erudition it was
highly improved.

Augustus founded a fine Library,
adjoining to the Temple of *Apollo*,
upon Mount *Palatin*: It is men-
tion'd by *Horace*, *Juvenal*, and *Per-
sius*, as a Place where the Poets re-
hearsed and deposited their Works.
The first takes notice of it in the
third Epistle of the first Book.

*Scripta Palatinus quæcunque re-
cepit Apollo.*

The second in his seventh Satire,
where, speaking of a wealthy Rogue,
who, in order to save the *Premium*
which a poor Poet, according to
Custom, was intitled to, who had
presented him with some Verses, paid
him in Kind; that is, he made others
for the Poet, he tells us; that wretch-
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ed Miser despised the Judgment of the Learned on Poetical Works, which were usually rehearsed in that Library, as was observ'd before.

*Accipe nunc artes, ne quid tibi
conferat iste
Quem colis, & Musarum & A-
pollonis æde relicta.*

And the third in the Prologue to his Satires.

— — — *ipse semipaganus
Ad sacra vatum, carmen afferō
nostrum.*

Vespasian founded a Library near the Temple of Peace, in Imitation of *Cæsar* and *Augustus*.

According to the relation of some Authors, there was, at that Time, a certain Person in *Rome* whose Name

was *Tryphon*, and who, in all Probability, was a Bookseller ; but whatever his Occupation might be, he was very fond of collecting Books, for which we have *Martial's* Testimony.

*Non habeo, sed habet Bibliopolia
Tryphon.*

Tyrannion's Collection mention'd before, consisted of no less than three thousand Volumes, which was very considerable for a private Man. There was another Grammarian in *Trajanus's* Time, call'd *Epaphroditus*, who collected thirty thousand, if we may give Credit to *Gellius*.

But the most magnificent of all these Libraries was that of *Trajan*, which he call'd *ULPIA*, on account of his Name. It was founded for

for the Benefit of the Publick, and, according to the Report of Cardinal *Volaterani*, that Emperor order'd the shining Actions of Princes, and the Decrees of the Senate, to be wrote or mark'd on Pieces of fine Linnen, cover'd with Ivory : And some Authors assure us, that *Trajan* order'd all the Books found in the conquer'd Cities, to be carried to *Rome*, in order to increase his Library : But it is more probable, that he was excited to it by the younger *Pliny*, his great Favourite.

Besides these, there was another considerable Library at *Rome* about that Time, which was founded by *Simonicus*, Preceptor to the Emperor *Gordian*. *Isidore* and *Boetius* are exorbitant in their Encomiums upon it : They tell us, it consisted of no less than eighty thousand choice

lumes, and that the Place where it was deposited, was paved with Marble, washed with Gold, the Walls faced with Glass and Ivory, and that the Armories and Desks were made of Ebony and Cedar.



C H A P. V.

Of the LIBRARIES of the CHRISTIANS of the first Ages.

T must not be imagined, that I propose to examine this Affair in its full Extent; that is, to clear up all the Difficulties that must occur, with regard to the Fate of Books, in the first Ages of Christianity. Such an Undertaking challenges the most profound Erudition: I will, however,

ever, make all my Efforts to gratify the Reader's Curiosity.

We must first observe then, that the Primitive Christians gave themselves but little Trouble, either in comprising or collecting Books, whether it was, that they thought it their Duty rather to live well than to write well; or that the Persecutions of those Times did not allow any Leisure for that End: But whatever the Reason was, this we may affirm, that very few of them composed; which gave Occasion to *Eusebius* to complain in the beginning of his History, that he had no Guide to conduct him in that Undertaking.

It must, likewise, be observ'd, that though the Primitive Christians wrote but few Books, that ill Fortune has deprived us even of them, either through the Injury of Time, which

destroys.

destroys every thing, or the Malice of some Miscreants, who were not a little rejoiced to suppress Works which were authentick enough to convince them of the Difference between Strife and Truth, between Imposture and the Purity of the first System of Christianity.

It is to these Reasons, that we are to impute the Loss of most of the Works of the first Christians, whose Names and Titles may be seen in *St. Jerome* and *Eusebius*. To this we must add, that the Learned amongst the first Christians, particularly those who exchanged the Darkness of Paganism for the Light of the Gospel, burnt a great Number of Pagan Books, and corrupted many others, through a pure Christian Zeal, those Books containing Impieties and Lies: But they preserv'd such as had nothing

nothing contrary to Religion, Manners, or Faith.

Of this we have a memorable Example in the Person of St. *Paul*, who read with Pleasure, and quoted to great Advantage, the Works of *Aratus*, *Callimachus*, *Menander*, and other Pagan Authors, who have great Reputation on account of their Erudition and Purity of Manners.

This is excellently well urged by St. *Augustin*, in his Book of Christian Doctrine, where, after justifying the Use of Pagan Authors with solid Reasons, he cites St. *Cyprian*, *Lactantius*, *Victorinus*, *Optatus*, St. *Hilary*, and several other Writers, some of whom were then living, who were unanimous, that Christians may lawfully peruse such Works of Pagan Authors as contain nothing.

nothing inconsistent with Truth or good Manners; for Truth is the Property of the whole World; and as it flows from God, its first Principle, every one is obliged to embrace it, where-ever it is found, in order to return it to God, as its chief End.

Granting this, we may say, the first Christians (I mean those who cultivated Literature, and pursued the Paths of Virtue likewise) had Collections of Books in all Arts and Sciences, except such as were suppress'd for some particular Reasons.

It is certain, St. *Paul* was very curious in collecting as well as reading good Books; for which we have his own Testimony in his second Epistle, where he directs *Timothy* to bring as many as he could to *Rome*. We must likewise believe

dieve he was indebted for part of his profound Knowledge to his extensive Reading: And the rest, to the Precepts of *Gamaliel*, by whom he was educated, and who was one of the most learned Doctors of his Time; and the whole to the Grace of God, who was pleased to make him a Vessel of Election, to convert the *Gentiles*.

It is likewise probable, that St. *Paul* was not the only Person amongst the Primitive Christians, whom the Love of Study had animated to make Collections. Several of them discover'd the same Inclinations, of whom *Origen* claims the Precedence, in regard to the prodigious Number of Books he had collected, as well Sacred as Prophane, as the Multitude he had composed, which alone would be sufficient to make a Library: And

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in Truth, no Man ever wrote so many. This made St. Jerome cry with Admiration, in his Letter to *Pammachius*: *Quis nostrum potest tanta legere, quantum ille conscripsit?* And *Platina* reports, that six Amanuenses who officiated by Turns, were scarcely sufficient to write what he dictated: And yet these were seconded by several learned Virgins, whom *Origen* himself had instructed.

Whoever is fond of knowing the Number of that Great Man's Works, may gratify his Curiosity by seeing the *Origeniana* of M. *Huet*, Abbot *d'Aulnay*, who was Sub-Preceptor to the *Dauphin*, Grandfather to the present French King *Lewis XV.* and wrote learned Commentaries upon *Origen*. There the Curious may see the Life, Works, and Doctrine of that Father of the Church.

St.

St. Jerome had a valuable Library which he carried from *Rome* to the Place of his Retreat, where he passed the Remainder of his Days in Study and Devotion.

Baronius mentions that of *George* Bishop of *Alexandria*, in the Year 362, which, he tells us, was furnish'd with all sorts of Histories, Philosophical Works, and Commentaries upon the Christian Doctrine. And we are assured by the same Author, that *Porphyry* order'd it to be carried from *Antioch*, by the Command of *Julian* the Apostate.

He likewise takes notice of another Library which was founded by *Alexander* Bishop of *Jerusalem*, about the Year 252, and was a very extraordinary one. *Eusebius* magnifies it very much, and acknowledges

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that it was very useful to him in composing his Ecclesiastical History.

We have likewise that of *Victorinus* highly applauded by St. *Jerome* *.

There was a famous Library at *Cæsarea*, begun by *Julius Africanus*, and afterwards augmented by *Eusebius*, Bishop of that City, to twenty thousand Volumes. Some ascribe the Honour to *S. Pamphilus*, a Priest of *Laodicea*, and an intimate Friend of *Eusebius*; which that Historian seems to acknowledge, by his high Encomiums upon that pious Man, as well for his great Labours in collecting such a Number of Books as his reading and understanding them perfectly well: So that he might be call'd a Walking Library, and differ'd very mnch from

* In inscriptione creationis Manassæ Regis Iudeæ
him

him to whom *Ausonius* addresses the following Epigram, under the Name of *Philomusæ*.

*Emptis quod libris tibi Bibliopola referta est,
Magnum Grammaticum, te Philomuse putas;
Hoc genere & chordas, & plectra, & barbi-
ta conde.*

Omnia mercatus, cras Citharædus eris.

There are abundance of People of this Humour; and we cannot liken them to any thing more properly, than to a crook-back'd Man who never sees his Bunch.

But, to return to our Subject; *S. Pamphilus*, who was martyr'd, applied himself so much to Study that he transcribed the greatest Part of *Origen's* Works, which were highly esteemed by *Eusebius*.

That Library was very useful to *St. Jerome*, in correcting the Books of the Old Testament: And it was there he found the Gospel of *St. Mat-*

thew in Hebrew. Some Authors tell us, that Library was dispersed in several Places, and afterwards restored by St. *Gregory Nazianzen*, and *Eusebius*.

There was a Library at *Hippo*, mention'd by St. *Augustine*: That at *Antioch* was much celebrated, but it was unhappily destroy'd by the Emperor *Jovian*, through the Persuasion of his Consort, as it is reported in the History of his Life: But without amusing the Reader with any more Relations of this kind, we may say at once that every Church had its own Library for the use of the Studious, that they might improve their Knowledge by such Assistan-
ces, which would render them more capable of instructing others ; of which we have the Testimony of *Eusebius*, who assures us, that most of all these Libraries, and the Ora-
tories

tories where they were placed, were burnt and destroy'd by *Dioclesian*.

It is certain, the Bishops and Priests were very diligent in observing the Ordinance which required them to collect and preserve not only the Books of the Old and New Testament, but likewise all the Works of the Doctors of the Church, of which we have a worthy Example in the Life of *Melito*, Bishop of *Sardis*, who travell'd through all the East in search of the Books of the Old Testament.

It is likewise reported, that after *Pantenus*, the Stoic Philosopher, was converted to the Faith, he took a Journey to the *Indies*, where he was inform'd, St. *Bartholomew* had preached the Gospel, and in the same Country he found the Gospel of St. *Mattthew* in *Hebrew*, which he brought to *Alexandria*.

What confirms this Relation of every Church's having its own Library is, that each maintain'd a certain Number of Writers, who had no other Task but to transcribe the Works of Authors, and the Lives of Saints ; which is mention'd in the first Tome of the Councils, to have been practised in the Church of *Rome*, where, in all Probability, there was then a very considerable Library.

Let us now proceed to take a View of much greater Libraries than those we have mentioned ; that is, such as were founded after Christianity was either tolerated or established by Law, when the Professors had Liberty to write and collect at Pleasure ; and accordingly there soon appeared a great Number of learned Works from the Pens of Ecclesiasticks : But we must observe, the Monks begun to be first known about that Time.

It

It is certain that Persecution and Fear gave the first Rise to that kind of Life: All the Historians of that Period of Time being unanimous, that great Numbers of Christians being compell'd to quit the Cities, where they must have either changed their Religion, or be put to Death, took Refuge in distant Solitudes, where they lived a long time in the greatest Privacy and Austerities, scarcely credible, without having any Communication with one another; but in the End they embraced the Rules of a Monkish Life, and so from true Monks, as they really were, that is, Anchorites and Hermites, they became a Society under certain Rules and Institutions, which were given to them by him who happen'd to be the oldest and wisest amongst them, whom for that End they called *Abbas*, that is, their Father.

This

This was, really, the Original of Religious Societies ; and I thought my self the more obliged to say something of them, as they employ'd the greatest Part of their solitary Time in explaining, copying, or interpreting the Works of the Learned ; it is to that we must ascribe the great Number of ancient Manuscripts which are seen in the Libraries of Monks : But we must observe at the same Time, that their Copies are not very correct : And that through Ignorance, and, perhaps, Interest too, they spoil'd a great many Works which we should be well pleased to have entire ; that pernicious Custom of altering Books being carried to such a Height, that at length they substituted Works of their own Imagination, in the room of the real ones ; which I thought the more necessary to

to be hinted, as it may prove an useful Lesson to the Learned.

Let us now cast our Eyes upon that famous Library of *Constantine the Great*, which he form'd in the Year 336, according to *Zonarus*.

That renown'd Emperor being inform'd, that the Malice of the Tyrant who govern'd the Empire before him, had deprived the Christians of a great Number of useful Books, he gave Directions to search for the Copies which might have been made of them ; and after he had expended great Sums of Money in transcribing others, he established this extraordinary Library in the City of *Constantinople*.

Julian the Apostate, who succeeded him in his Empire, but not in his Virtues, designed not only to deprive the Christians of the Benefit of that Library, but likewise of the

Use

Use of Letters, and that for political Reasons ; for he was persuaded, universal Ignorance would soon put an End to that Sect, as he call'd it : But God, through his infinite Goodness, frustrated that wicked Design, by cutting off that wicked Prince, who was certainly a profound Scholar, as well as a great Captain ; and though he would not allow the Christians the Use either of Books or Libraries, yet he founded two great Libraries, one at *Constantinople*, the other at *Antioch*, with the following Inscription in the Frontispieces, with which some have been so well pleased, that they made use of it on like Occasions. It is in these Words ;

*Alii quidem equos amant, alii
aves, alii feras ; mihi verò à pue-
rulo,*

*rulo, mirum acquirendi & possiden-
di libros insedit desiderium.*

But whatever Pains that Emperor took to destroy the *Constantinopolitan* Library of *Constantine* the Great, *Theodosius* the younger was no less assiduous in augmenting it; for it consisted of no more than six Thousand Volumes in the beginning, but through his Care and Magnificence it was afterwards augmented to a hundred Thousand: But above one half of them were burnt, through the Malice of the Emperor *Leo Isauricus*, so famous for his Hatred to Images.

This *Theodosius* was so zealous for improving and adorning his Library, that he transcribed several Books of the New Testament, and the Works of several of the Fathers; to remain there as Memorials, as well of his Zeal,

Zeal, as his Industry : And his Consort the Empress *Athenais*, Daughter of *Leontius* the Philosopher, contributed not a little towards that laudable Design, by the great Number of her fine Poems upon the Victories of *Theodosius* and *Arcadius*, which were no small Embellishments to that Library, where were the Works of St. *Ambrose*, St. *Athanasius*, St. *John*, Patriarch of *Constantinople*, St. *Cyril*, St. *Augustin*, St. *Leo*, St. *Basil*, St. *Gregory*, St. *Dennis*, St. *Hilary*, St. *Chrysostom*, and the Works of most of the Fathers.

In that Library was deposited the Copy of the first Oecumenical Council of *Nice*, and the Writings which were made use of to convince the Hereticks, called *Monothelites*, were taken out of it.

A cer-

A certain Author informs us, that *Homer's Works* were there in Letters of Gold, and that it was burnt when the Library was destroy'd by the *Iconoclasts*, or Image-breakers. There was, likewise, a Copy of the Gospels, if we may believe another Author, with a Gold Covering, and adorned with precious Stones, the whole weighing about fifteen Pounds.



C H A P. VI.

Of the LIBRARIES of the barbarous, or dark Ages, of Christianity.

E are now arrived at a Time, when the Sciences, as well as all civilized Nations, were in danger of being destroy'd by the *Goths*. Those Barbarians

barians not being content to make War upon Men, but upon Books also, burning them every where without Quarter, as if they had been the real Objects of their Fury; and they had certainly consum'd them all, had not one of them, less brutish than the rest, interposed, by persuading his Countrymen, it would be much better for them to suffer their Enemies to keep their Books, being trifling Amusements, fit to render Men soft and effeminate. This made them desist; but I don't know whether his Counsel was salutary, at least, there is room to doubt of it. It had, however, a good Effect for the present, since it preserv'd a great many valuable Works; but the Barbarians were not restrained by it from depriving us of a great many others, which probably might clear up a multitude

titude of Facts and Passages that are now very obscure.

It is very likely, that those Brutes were push'd on, to destroy Books, by no other Motive but Spleen, or pure Malice, since it produced no Advantage or Profit to themselves ; so that we have no Libraries to search after in that Period, but such as escaped the Fury of those merciless Mon- sters of the North.

The first that falls in the way, is that of the Learned *Cassiodorus*, Fa- vourite and Minister to *Theodoric* King of the *Goths*, who settled in *Italy*, generally called the *Ostro- goths*. That illustrious Courtier be- ing fatigued with the Administra- tion of publick Affairs, which he had conducted for many Years with great Prudence and Success, retired to a

Monastery, which he built on purpose to pass away the Remainder of his Days in Prayer and Study. It was there, he founded a noble Library for the Monks who lived with him, as he tells us himself, in the Preface to his Book of Orthography. Much about that Time, Pope *Hillary*, the first of that Name, founded two Libraries in the Church of St. *Stephen*; and Pope *Zachary* the First restored that at St. *Peter's*, according to *Platina*.

Some time after, *Charlemagne* form'd his in the Isle of *Barba*, near *Lions*. *Paradin* tells us, he furnished it with a great Number of Books finely bound: And *Sabellicus*, as well as *Palmerius* agree, that he placed there, amongst other Manuscripts, that of St. *Dennis's* Works, which

which the Emperor of *Constantinople* had sent him, as a valuable Present ; and that *Charlemagne* had it translated by *John Scotus*, who then taught in *Paris* : But this was not the same *Scotus* who wrote so much against St. *Thomas Aquinas* ; it was another much more ancient, whom his Scholars kill'd with their Penknives, for exposing some Errors which had crept in amongst the Christians of his Time.

It is likewise reported, that *Charlemagne* honour'd his Library with Copies of the Old and New Testament in *Greek* and *Syriac*, corrected by himself ; for, according to some Historians, he was well skill'd in these Languages, and in all the Sciences : Some, indeed, persuade us, that it was *Lewis de Bonneair* his Son, that

corrected those Works, which seems to be most probable, It is, however, very certain that *Charlemagne* was a Prince of great Erudition: But I am in some Doubt, whether the World has not attributed too much to him: It must, indeed, be granted that he erected several Collegiate Convents in *Germany*, and furnished them with compleat Libraries for the Instruction of Youth: Amongst others, that at *St. Gal* in *Switzerland*, which was very much esteemed. There was another established at *Fulda* by *Pepin*, through the Advice of *Bonifacius*, the Apostle of *Germany*, and afterwards very much improved by *Charlemagne*. It was in that famous Monastery that *Rabanus Maurus* and *Hildebert* lived and studied together. There was

ano-

another Library at *Lawrissen*, near *Worms*: But that which *Charlemagne* founded at his Palace at *Aix la Chapelle*, excell'd all the rest; yet upon his Death-bed he order'd it to be sold, and the Money to be distributed amongst the Poor.

Lewis the Pious, his Son, succeeded him as well in his Great and Generous Inclinations, as in his Empire: He cherished the Arts and Sciences with all his Efforts; and we may say, they reigned with him: The * *Monotesseron*, which *Luther* boasted to have had in his Power, and has since been deposited in the Library of *Leipsic*, was of that Prince's composing; and though he did not found Libraries, to render his

* *i. e.* The Concordance of the Four Evangelists.

Memory more glorious in the World ; yet it must be acknowledged, he made a great Addition to his Father's.

There were several illustrious Persons in *England* at that Time, who not only collected Books, but likewise composed a great Number ; and *Ireland* may be said to have been, then, the Seat of the Muses, since she supplied all *Europe* with Men of Learning, to teach the Sciences ; nor was Religion and Virtue less cultivated in that Island, then called *Insula Sanctorum & Doctorum* : But we have unfortunately lost most of their Works, through the Iniquity of Time, Indolence, or the Fury of the Northern Pyrates, who ravaged that Country for many Years, and destroy'd every thing that carried any

Um-

Umbrage of Literature. Nor must we forget the famous *Alcuinus*, Preceptor to *Charlemagne*, who came to *Paris* with seven or eight of his Companions, to teach such as were inclinable to Learning.

Amongst other Losses, that of the Great Library founded at *York* by *Egbert*, Archbishop of that City, can never be enough regretted. It was burnt with the Cathedral, the Monastery of *St. Mary*, and several other Religious Houses, in the Reign of King *Stephen*. *Alcuinus* mentions that Library in his Epistle to the Church of *England*.

There was, at that Time, a Person whose Name was *Walter*; his Care and Labours contributed not a little towards Founding the Library of the Monastery of *St. Alban*, which was

was very considerable. There was another plunder'd by the *Danish Pyrates*.

The Library collected in the XIIth Century, by *Richard de Burg*, Bishop of *Durham*, Chancellor and High Treasurer of *England*, deserves the greatest Encomiums. That worthy Prelate was much enamour'd with Books, of which he made a large Collection, and read them with a fervent Zeal, he wrote a *Treatise, where he teaches the Method of furnishing a Library in a short space of Time, and represents Books as faithful Preceptors, in these Words:

*Hi sunt Magistri, qui nos instruunt
Sine virgis, & ferulis, sine cholera,*

* *Philiobiblon.*

Sine

Sine pecunia ; si accedis, non dormiunt,

*Si inquiris, non se abscondunt, non
Obmurmurrant, si oberres; cachinos*

Nesciunt, si ignores.

But we must observe, there was, at that Time, a very great Sterility, if we may take the Freedom to use that Expression, in the Commonwealth of Learning ; the Monks having declared War against Books, as the *Goths* had done before. I am not entering upon the Causes of the Ignorance of those Days, nor shall I give any Examples of the surprizing Height to which it arrived. Those who have any Curiosity that way, may consult *Ludovicus Vives*, *Melancthon* and *Erasmus*. It will be enough to say, that Literature was then

then in such a languishing State in *Germany*, that a Priest was heard to baptize *In Nomine Patria, Filia, & Spiritus Sancta.*

This raised a great Controversy amongst the Doctors of that Time, as if the Baptism was invalid: At length the Dispute was carried before Pope *Zachary*, who was for the Affirmative, looking upon the good Intention of the Priest to be sufficient.

So that in that Age of Ignorance and Stupidity, we must rather expect the Destruction than the forming of Libraries: And in Effect 'tis reported that some Priests having succeeded the Monks of a certain Abbey in *Germany*, they consumed the whole Revenue of the House, without sparing even the Library, though it was one of the best furnish'd in the World.

But

But as there is no General Rule without Exception; so we may say, that Darknes was not so universal over all *Europe*, but that a Canton of it might be found in Possession of Learning: It was *Greece*, whither the Sciences fled for Refuge under *Constantine Porphyrogenitus*, Emperor of *Constantinople*.

That Great Prince was the Patron of the Muses, nor were his Subjects less indulgent to them, of such Influence is the Example of a Governor. This raised a multitude of learned Men in *Greece*, and the Emperor, to gratify his Passion for Learning, employ'd certain Persons to search after Books, every where, of which he founded a magnificent Library for the Publick. He employed a great part of his Time in making Common-places of every thing he

K found

found valuable in Authors, and reducing them under certain Titles and Chapters: He likewise contrived a Method of ranging together all the Authors that treated upon the same Subjects, with a Summary of each; so that at one View, Examples might be drawn from them as from a Storehouse, upon any Topick or Emergency.



C H A P. VI.

Of the LIBRARIES that have been founded since the barbarous Ages.

 H E Sciences were compell'd to desert *Greece*, upon the *Turks* taking *Constantinople*. That Catastrophe produced a surprizing Change in

in the Commonwealth of Learning. *Greece*, so celebrated for Literature during so many Ages, was soon overcast with Ignorance and Barbarism, when she fell under the Dominion of the Infidels. On the other hand, *as the Corruption of one thing is the Generation of another*, to use the Language of the Schools, the other Parts of *Europe* begun to cultivate the Arts and Sciences, after a long Course of brutish Ignorance and Darkness.

The Taking of *Constantinople* forced a great Number of learned *Grecians* to fly for Refuge to *Italy*, *France*, and *Germany*, where they were kindly receiv'd, and where they taught with great Success: As *Theodore Gaza*, *Emanuel Chrysoloras*, *George Trebizonde*, *Lascaris*, *Besarion*, *John Argyropilus*, appointed Pre-

ceptor to *Lawrence de Medicis*, by his Father *Cosmo de Medicis*, with a great Number of others, distinguished for their Merit and Learning, by whose Care and Industry the West Part of *Europe* made great Progress in all Branches of Literature; which made *Argyropilus* say, upon hearing the learned *Reuchlin*, *Græcia nostra exilio transvolavit Alpes*: Which must be attributed to the great Number of good Books they brought to us, besides their Language, which enabled us to read their Authors, where we found Treasures of excellent Learning: So that we must naturally expect Works of Literature and Libraries in that Age so favourable to Letters, the Glory of which should be attributed to the Princes then reigning; for nothing is more undeniable than this, that the generous In-
clinations

clinations and Conduct of Princes give Life and Vigour to Learning and Industry, in all well regulated Governments: So that we may say, in whatever Period of Time the World received new Lights or Improvements in Learning, the Obligation is owing to the Humour of Princes, who derived more Glory from their Knowledge than their Scepters.



C H A P. VII.

*Of the LIBRARIES of Denmark
and the North.*



HERE are some valuable Libraries at *Copenhagen*. The first that was founded there was that of *Henry Rantzau*, a *Danish Gentleman*, of whose Illustrious Family was descended the renown'd Marshal *Rantzau*; and we may say, they were as much distinguished for their Love of Learning, as their Military Exploits. That Great Man who founded the Library of *Copenhagen*, was so much enamour'd with Books, that Reading was his darling Pleasure, which he inti-

intimates in the following elegant Lines that discover his Judgment, as well as his fine Taste.

*Salvete aureoli mei libelli ;
 Meæ deliciæ, mei Lepores,
 Quàm vos sàpè oculis juvat vi-
 dere,
 Et tritos manibus tenere nostris ?
 Tot vos eximii, tot eruditi,
 Prisci lumina sæculi & recentis,
 Confecere viri, suasque vobis
 Ausi credere lucubrations ;
 Et sperare decus perennescryptis ;
 Neque hæc irrita spes fefellit illos.*

Besides Rantzau's Library, there is a very extraordinary one in the University of *Copenhagen*, which has been augmented from Time to Time by the Liberality of several Benefactors.

Christi-

Christina, Queen of *Sweden*, founded a fine Library at *Stockholm*, where may be seen one of the first Transcripts of the *Alcoran*; or, according to some, the Original, which one of the *Turkish* Sultans sent to the *Roman* Emperor; but the Story does not seem very probable.

Poland also may boast of her Libraries, having two that are very considerable, one at *Wilna*, founded by several Kings of *Poland*, according to *Cromer* and *Bozzius*; and the other at *Cracow*.

Nor can we say less of *Prussia*, the present King having a most magnificent Collection, which is not a little adorned by a Manuscript of *Albert* first Duke of *Prussia*, containing Instructions to his Son for governing his People, upon the Principles of Christianity.

The

The Duke of *Holstein Gottorp's* Library is exceeding beautiful, and well furnished with curious Books and Manuscripts, and his Cabinet of Rarities can scarcely be excell'd.

It is certain, there were no Books of Literature in *Muscovy*, except some religious Tracts in *Sclavonic*, which was once a very extensive Language, nor, scarcely, any Footsteps of Learning in several Parts of that Empire, 'till the Reign of *Peter the Great*, to whose Immortal Glory it must be said, that amidst Arms and War, he had nothing more at Heart than cultivating the Sciences; and no sooner did he find himself disengaged from a long and bloody War, but he form'd a Plan of establishing Academies in several Parts of his Dominions: That at *Petersburgh* deserves the greatest Applause; there

the

the Arts and Sciences are taught with Success, the Professors having large Stipends and extensive Privileges: And that nothing might be wanting to adorn it, that Great Prince and his Successors settled a large Fund for a Library, which is furnished with Books in all the Sciences.

The Royal Library at *Petershof*, is equal to any Prince's in *Europe*; but we may say, the Cabinet of Jewels, Curiosities, and Rarities, surpasses any thing of the kind except those of *Versailles* and *Florence*: And, to the Honour of the Princess who now fills the *Russian* Throne, it must be said, that her Glory is no less brilliant for her surprizing Successes in War, than a just and sincere Regard to the Interest of Learning.



C H A P. VIII.

Of the LIBRARIES of the Netherlands.

HE Publick Library at *Amsterdam* would be much more useful than it is, were the Books ranged more methodically ; but the Misfortune is, they cannot be perused without too much Trouble : The Collection is, however, very valuable.

The Jesuits Library at *Antwerp*, and that of the *Franciscan* Monks are very curious.

There are three Collections of Books at *Brussels*, *Deventer*, and *Dorcum* in *West-Friesland*, where

is to be seen the Manuscript of the Gospels which St. *Boniface*, the Apostle of *Germany*, made use of in converting the People of that Country, where he suffer'd Martyrdom with fifty-two of his Companions. *Guichardini* tells us, that all the Descendants of the Murderers of that Saint have a white Wart upon their Faces : But I will not warrant the Truth of this Relation.

The Monks of St. *Peter* have a Library at *Ghent*, as have also the *Dominicans* and the *Carmelites*.

There is a Library at a Monastery between *Dunkirk* and *Newport*, which is said to be very famous for its great Number of Manuscripts.

That at *Gembloûrs* is in great Esteem, on account of its ancient Manuscripts, to which *Erasmus* and several

several learned Writers had often recourse.

The Library at *Harderwick* is no less celebrated for its curious Collection of *Syriac*, *Arabick*, and *Chinese* Writings.

That at *Ypres* was burnt by the *Image-Breakers*, but it was afterwards re-established.

There are at *Liege* the Libraries of the Abbeys of *St. James* and *St. Benedict*.

There is a Manuscript Bible in that at *Louvain*, which Cardinal *Bessarion* bestow'd upon the Doctors of that Place, in Acknowledgment for the kind Reception they gave him.

The *Jesuites* Library in the same Place is very famous for a Number of *Greek* Manuscripts, a great part of which was the Gift of *Justus*

L *Lipsius*,

Lipsius, who had a Library much more valuable for the Choice of Books than their Number. He left his *Greek Manuscripts* to the Fathers of the Convent of *Louvain*, and the Remainder to his Sister's Son.

The Library of *Anthony Thysius*, at *Leyden*, was first private, and afterwards Publick ; and was bestow'd upon the celebrated University founded there by *William Prince of Orange*. It is highly esteem'd for its *Greek*, *Hebrew*, *Chaldean*, *Syriac*, *Persian*, *Armenian*, and *Russian Manuscripts*, which *Joseph Scaliger* bequeathed to that School, where he was, many Years, Professor : Nor is the *Complutensian Bible* a small Ornament to it : It was given by *Philip the Second of Spain*, to the Prince of *Orange*, who made a Present of it to the University.

The
Library

Library has been very much improved by that of *Holmannus* the Second, who was Divinity-Professor in the University. *Golius* has published a Catalogue of all the Manuscripts in that Library. There are several other considerable Libraries in the *Netherlands*, particularly at *Middleburgh*, *Tongeren*, *Utrecht*, and *Zutphen*, which are to be more esteem'd on the score of their Usefulness than their Number, as was observ'd before of several other Collections.



C H A P. IX.

*Of the most valuable LIBRARIES
in Germany.*



HAT at *Frankfort* up-
on the *Oder*, is much
esteemed ; as is the Li-
brary at *Leipsick*, con-
sisting of the Manuscripts of the
three Monasteries, called in *Latin*,
Celense, *Pergamense*, *Chemnisiense* :
Most of which are wrote upon
Parchment. A Catalogue of them
was printed at *Leipsic* in 1670.

The Library of *Strasburgh* is ve-
ry considerable ; it was begun by
Otho Bishop of that Place, who was
descended from the Earls of *Fran-
conia*, so well known in History.

The

The Library of the Prince of *Anhalt* deserves our Notice; *Henry Kitzius* has given us a Catalogue of it.

The Duke of *Wirtenburgh's* has been very much augmented by the Collection which *John-Frederick*, Elector of *Saxony*, bestow'd upon him.

There is a Library at *Tubnigen*, which was not a little improved by that of *Lewis Grempius* the Civilian, which he bequeathed to the Academy of that City.

There is one at *Basil* in *Switzerland*, where may be seen a Manuscript of the New Testament, in Letters of Gold; which was very useful to *Erasmus* in correcting the Version of that Divine Book.

The Library of *Helmstad* is very curious.

That of the Elector of *Bavaria* is worthy of that Prince's Great Soul, who can possess nothing that is not magnificent. It consists of eleven Thousand Volumes, adorned with every thing that is splendid.

The Libraries of *Jena*, *Turingen*, and *Lavingen* in *Swabia*, are very considerable.

The Library of the Duke of *Wolfenbuttel* consists of the Libraries of *Marquardus Freherus*, *Ioachim Clutten*, and other curious Collectors. It is very considerable in the Number and Goodness of the Books, and the Manner of disposing and placing them; which is perform'd to the greatest Advantage. It consists, as I am inform'd, of one hundred and

fourteen

sixteen Thousand Volumes, and two Thousand *Latin, Greek, and Hebrew* Manuscripts.

That of his *Prussian* Majesty consists of more Books than the Duke of *Wolfenbuttel's*, and they are, besides, much better bound.

The Archbishop of *Salzburg's* is very beautiful.

The Elector *Palatine's* is not so inconsiderable as it was formerly, but it is well furnished with a great Number of Books.

There is a Library at *Ratisbon*, where, amongst other Curiosities, there is a Manuscript of the New Testament in Gold Letters.

We must not forget the Libraries of *Erasmus, D'amesbach, and Feche* at *Basil*.

We

We shall conclude this Chapter with his Imperial Majesty's Library at *Vienna*, containing an hundred Thousand Volumes: Nor is this surprizing, when we consider, it has been augmented from Time to Time with twelve Libraries of learned Men. There are in it a prodigious Number of Manuscripts in *Greek*, *Hebrew*, *Arabic*, *Turkish*, and *Latin*. *M. Lambetius* has published a Catalogue of the whole, and engraved the Figures in the Manuscripts, but they are not of much Importance.

This Library ow'd its Foundation to the Emperor *Maximilian*, in the Year 1480. It is deposited in eight large Apartments, contiguous to which there is another for Medals and other Curiosities; the most remarkable of which is a large Bason of Emerald.

This

This Library was very much augmented and enriched by the late Prince *Eugene's*, consisting of one hundred and fifty Thousand Volumes.

There are a great many other valuable Collections in the Hands of private People in *Germany*; but I think there has been enough said of the Libraries of that Country, and so we will proceed to those of *France*.

CHAP. X.

Of the LIBRARIES of France.

 **H**E R E are a great Number of beautiful Collections in *Normandy*. The Jesuites have two at *Roan* of great Value. The *Cordeliers* have another at *Caen*, and that of the

the Monks of *Ardenne* is furnished with a large Number of good Books.

There is one at *Orleans* for the Use of the *Germans*. The *Dominicans* have another at *Lions*, which was *St. Pagninus's*, where *Sixtus of Siena* tells us, he saw the Fourth Book of the *Maccabees* in a *Greek* Manuscript.

There is a Library in the Monastery of *St. Francis*, near *Angers*.

There is a Library at *Geneva*, in which are a great Number of ancient Books, amongst others, a *French* Bible above three Hundred Years old.

There was formerly at *Aix*, a famous Library of *M. Peiresque's*, a Counsellor of the Parliament of that Place, and one of the most generous, as well as most curious Gentlemen

of

of the Age. *Gassendus* wrote his Life, and has left us a Description of his Library, which was sold at *Paris*.

The Jesuites Library at *Tournon* is very considerable.

M. Madron, one of the Counsellors in the Parliament of *Tholouse*, had a very fine one.

At *Dijon* are those of *M. de la Marre* and *M. Lentin*, both Men of consummate Merit.

The King's Library at *Paris* is almost inestimable, and indeed that City might be called *New Athens*, the Seat of the Muses, whilst it was under the Protection of one of the Greatest Kings that ever was, who made it his principal Study to cultivate Letters and reward Men of Learning.

There

There is nothing wanting to compleat this Library, which is equal to any in the World in Number and Goodness of Books and Manuscripts in all Languages.

I will not amuse the Reader with a Detail of every thing singular or extraordinary in that Collection, in regard to the great Expence of Time which must be employ'd in such an Undertaking. It may be sufficient to observe, that *M. Colbert* omitted nothing that might either augment or embellish it, to gratify the generous Inclinations of his August Master. There is a great Number of *Hebrew* Manuscripts in that Library, part of which were *M. Gau-mius's*. These in *Arabic*, *Greek*, and *Latin*, are said to be no less than ten Thousand, exclusive of those that regard

regard the History and Affairs of the Kingdom.

There are above forty Thousand printed Books, all, or most of them very valuable ; as is the Collection of Medals, which surpasses any other in the World, except that at *Florence*, there being great Numbers in all Sizes and Metals, as well ancient as modern. There likewise may be seen *M. Villeloin's* Book of Prints, the Manuscripts of Count *Bethune*, the Tomb of *Childeric*, a great Number of graved Stones, curious Shells, and several Books of Miniature, and the famous Burning-Glass known every where for its surprizing Effects.

There we see likewise the Collection of Books of the Great Prince of *Condé*, who join'd the Love of Arms with that of the Sciences, few Princes having ever excell'd him either

M in

in War or in Knowledge. It is furnished with a great Number of excellent Books and *Greek* and *Latin* Manuscripts. It was begun by his Father, one of the most learned Men of his Time ; and the Son inheriting his great Genius, was very assiduous in enlarging it.

Paris may likewise boast of the late Cardinal of *Bouillon*'s Library, which was augmented by that of the Academy of *Sedan*, which the late King bestow'd upon him, and which was well furnished with good Books and Manuscripts : So that this Library was not inferior to any in *Europe* in the Hands of a Subject. But that Cardinal having had the ill Fortune to lose the Favour of *Lewis XIV.* and to be banished, his Books were carried away to encrease the King's Library.

Car-

Cardinal Mazarine's Library must not be passed over in Silence, since few exceeded it: But it was almost entirely destroy'd, during the Siege of *Paris*, and the Calamities of that Time. After the Storm was allay'd, great Diligence was used to recover the Books that were carried away by Theft, or Violence; which had so good an Effect that the Library was soon re-established, and is now in great Esteem: But it is certain, the best Books were taken away to enrich the King's Library; the Remainder is in the College of the *Four Nations*, and is placed in a very beautiful Situation. It is given out, there are no less than ten Thousand Volumes in it wrote by Protestant Authors. This Library, which was formerly look'd upon to be one of the completest in *Europe*, was soon

finished, though there were fifty Thousand Volumes in it; nor must we forget to observe that it was founded upon that of *M. Descordes*.

There is a prodigious Number of other Libraries in *Paris* which are very considerable, and which such Strangers as have a Passion for Letters ought necessarily to visit.

M. Galois, in his Treatise of Libraries, mentions several private ones; but most of them have chang'd Hands, and the Publick would, undoubtedly, be highly obliged to any curious Persons who would publish a Catalogue of such Collections as have changed either Places or Masters; in the mean Time we have thought proper to exhibit the following:

M. Col-

M. Colbert's,	M. Theveneau's,
The Archbishop of	M. Rousseau's,
Paris's,	M. Foreroi's,
M. Seguiers's,	M. Barrillon's,
M. Talon's,	M. Morangi's,
M. Bignon's,	P. Lamvignon's,
The Bishop of Co-	P. de Memes's,
nalius's,	M. de Thou's,
M. Huet's,	M. Fippe's,
Abbot Bourdelot's,	M. Salo's,
M. Justel's,	M. Lettier's,
M. Du Puis's,	M. Boucherat's,
M. Formentuis's,	M. Caumartius's,
M. Merida's,	M. de Laulnai's,
M. Giraud's,	M. Villelius's,
M. Charpentier's,	M. Nuble's,
M. Faure's,	M. Brodeau's,
M. D' Herouval's,	M. L' Escuyer's,
M. Grosne's,	M. Guenegaud's,
M. Moreau's,	M. Renvuard's,
P. Petau's,	M. Lottin's,
M. Fieubert's,	M. Fouquet's,
P. Malbranche's,	M. Mole's,
M. Hennequius's,	M. Cordeau's,

<i>M. Ribaudou's,</i>	<i>M. Hardi's,</i>
<i>M. Lambin's,</i>	<i>M. Megrini's,</i>
<i>M. Du Fresne's,</i>	<i>M. Calgris,</i>
<i>M. Chandelier's,</i>	And many others.

Here we must observe, that no Collection of Books has a Right to be put into the Rank of Libraries, except it contains a great Number of Volumes, and is distributed into certain Classes, to avoid Confusion.

But as it may be difficult for a private Person to have every thing that is necessary to form a Library ; it is sufficient for him to make a Collection of such choice Books as are in Esteem with the judicious.

Such choice Collections are fit only for Cabinets, of which there are some very curious in the Hands of private People ; particularly that of *M. Clements*, who has a Quantity of Books of Devices and Carousels which

which, perhaps, cannot be found together in any other private Person's Hands, nor perhaps in any Prince's.

M. *le Marchaud*'s Father left him four hundred Volumes of Plants, all very extraordinary ; which was a very curious Collection for a private Person.

We shall now conclude our Relation of the *Paris* Libraries, with those of the Religious Societies, where there is a very great Number.

The first is that of the *Sorbonne*, and may, without Contradiction, be said to be one of the most flourishing in *Europe*. It consists of that of the House, (which was, indeed, very inconsiderable) *M. Desfroche*'s, and the Duke of *Richelieu*'s: So that it must be very magnificent, as well for Number as Goodness. There are in it, all Editions of the Holy Scriptures, with a great many Manuscripts in *He-*

brew

brew, and other learned Languages.

There is another Library in the uppermost Apartment of the House, which is well furnished with a great Number of useful Books.

The second valuable Library of the Religious Societies in *Paris*, is that of the College of *Navarre*, which formerly was not inferior in any respect to that of the *Sorbonne*, nor, indeed, to any other, either for Number of Books, or Rarity of Manuscripts, of which they have no small collection. It is reported; there are in this Library two ancient Manuscripts of St. *Paul's* Epistle to the People of *Laodicea*.

The third is that of St. *Victor*, which was established by *Francis I.* for the Use of the Publick ; and it may, indeed, be justly said, that it answers its Institution, the Publick
re-

receiving great Benefit by it. I will make no Encomiums upon it, since its Value and Usefulness are universally known : It is enough to say, there are few Libraries furnished with better Books, having a great Number of *Latin* Manuscripts, with the Works of several Authors of the middle Ages, who were educated in the House. This Library was much improved by *M. Bournoilles*, who bequeathed all his Books to the Society.

The fourth is that of the Jesuites of the College of *Clermont*, which is likewise very considerable, especially in Books of Philology : Amongst the rest, the History of *Spain* complete ; several Manuscripts, particularly, that of the lesser Prophets, finely adorn'd with Obelisks and Asterisks. There are likewise in that Library, several curious Medals.

The

The fifth is that of the *Benedictines* of the *Abbey of St. Germains des Prez*; which is not less considerable than the others, either in Number of good Books, or Antiquity of Manuscripts; amongst which are *St. Augustine's Works*, those of *Peter Lombard, Master of the Sentences*, the *Bible* which, they say, was used by the *Cardinal of Lorraine and Beza*, at the *Conference of Poissi*; a *Book of Cyphers*, which is attributed to *Cicero*, and which *St. Cyprian* is said to have made use of; a *Book of Psalms*, which we are assured, the *Emperor Justin* bestow'd upon *St. Germain*, with a great many other ancient Manuscripts, which render the Library very famous.

The sixth is that of the Fathers of the *Oratory*, in the *Street of St. Honore*, to whom *M. Sanci* gave a great Number

Number of *Hebrew* Books, amongst others, a *Samaritan Pentateuch*, which is very beautiful: There are also a great many *Hebrew* Bibies in that Collection which were bought for *M. Sanci*, by *Rabbi Jacob*, and *Pietro de la Valle*.

The seventh is that of the Monks of *St. Genevieve*.

The eighth is that of the *Benedictines* of the Abbey of *St. Denis*; but it is not so considerable as it was before the Wars of *Paris*, in which it suffer'd very much.

The ninth is the *Cordeliers*, which is reported to contain twelve Thousand Volumes; and on one side of it, is the Collection of Manuscripts, most of them *Greek*, the greatest part of which was given by Queen *Catherine de Medicis*; and on the other side, are the *Latin* Manuscripts which were

were printed by *Aldus Macnutius* and the *Stephens's*.

The tenth is that of the *Jacobins* in the Street of *St. Honore*, which is furnished with a Quantity of good Books, and ranged advantageously. Fame would have it there are some Manuscripts of *St. Augustine's* Works in that Place. This Library is of a late Foundation, and was compleat-ed in a very short space of Time; and though it is already furnished with a great Number of Books, yet it is daily improving.

The eleventh is that of the *Capu-chins* of *Marais*.

The twelfth is that of the *Minims* of *Place Royale*.

The thirteenth is that of the bare-footed *Augustines*.

There are several other Libraries which are very considerable on ac-count

count of their Number of Books, their Antiquity, or Goodness, or the Scarcity and Value of the Manuscripts.

Such a great Number of Libraries verifies the Encomium I made before upon *Paris*, in saying, she was the *Athens* of our Times, and the true Seat of the Muses. There never was a City with so many Libraries, not even *Rome* it self, in the Reign of *Augustus*, when Sciences were very much cultivated; which, in some measure, demonstrates that they received more Encouragement under the Government of *Lewis XIV.* but his Successor, the present *French* King, has not hitherto discover'd any Inclination either towards learned Men or Books.



C H A P. XI.

*Of the LIBRARIES of Italy, and
particularly the Vatican.*

 HERE is a celebrated Library at *Venice*, generally called *St. Mark's*, where we are told the Gospel of that Evangelist, writ with his own Hand, is deposited, having been a long time preserv'd at *Aquila*, where he planted the Faith, and afterwards removed to *Venice*. There are abundance of Manuscripts in that Library.

There are likewise in that City, the Libraries of Cardinal *Bessarion* and *Petrarch*, which those two Great Men bequeathed to the Republick:

lick: They are deposited in the Place where the Mint is, and have been applied towards augmenting that which the State erected there.

Some private People in *Venice* have very considerable Libraries, and some Communities likewise; but I will not detain the Reader with a more particular Relation of either, in regard there is nothing in them that is singular or scarce.

Padua abounds with Libraries; it was indeed always celebrated for its University and the great Number of learned Men either born or educated in it.

There are in that Place the Libraries of *St. Justin*, *St. Anthony*, *St. John de Lateran*. *Sixtus of Siena* tells us, he saw in the latter a Copy of *St. Paul's Epistle to the People*

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of *Laodicea*, and that he made an Extract of it.

The Library of the celebrated *John Pinelli* was at *Padua* not long since, and I cannot well proceed without saying something of both.

That Great Man settled at *Padua*, as the Habitation of the Muses, and died there in 1601. He had a profound Knowledge in all the Sciences, and a violent Inclination for collecting Books, but much more to read them for Improvement ; as it is related in an Extract of his Life, which the late *M. Patin*, the Physician, had in his Hands.

But the *Venetians* being inform'd that *Pinelli's* Heirs were carrying away his Library to *Naples*, they thought proper to seize the best Manuscripts in it. The Collection consisted

listed of an hundred Volumes, of which there were fourteen of Manuscripts, and above three hundred Commentaries upon all the Affairs of *Italy*.

The Magistrate that was employ'd in that Seizure endeavour'd to justify his Conduct by alledging, that although the Senate had indulged *Sig-
nor Pinelli* with Priviledge to dispose of his Books, in regard to his Quality and Merit, yet that it was for the Interest of the Republick, considering the thorough Insight he had of their Affairs, not to suffer the Observations that he had taken from their Archives or Records, to be published after his Death. But *Pinelli's* Heirshaving remonstrated against that Proceeding, the Senate contented themselves with an hundred of his

Commentaries, which were deposited in a particular Apartment with this Inscription ;

*Decerpta hæc, imperio Senatus,
ex Bibliotheca Pinelliana.*

Pignorius is reported to have been the first Founder of the Library of *Padua*, in which are a multitude of Manuscripts, and *Thomazinus* has favour'd us with a Catalogue of the whole, in his *Bibliotheca*.

There is a magnificent Library at *Ferrara*, with a great Number of ancient Manuscripts, and other curious Monuments of Antiquity, as, Statues, Paintings, Medals, Silver, Gold, and Brass Coins, which were chiefly collected by *Peter Ligorius*, the famous Architect, and one of the most learned Men of his Time.

But

But the most remarkable thing in this Library is the Tomb of *Cælius Calcaginus*, who lived in 1249. This extraordinary Person was so much in love with collecting and reading Books, that he had no other Employment; but his Zeal carried him so far, that, like the Miser who desired to be buried in his Silver, our *Italian* would be interr'd in his Library, which he bequeathed to the Publick; and though the Publick has rarely been observ'd to abound with an Excess of Gratitude, yet here they not only augmented their Patron's Library, but order'd the following Inscription to be engraved on the Frontispiece, in Honour to his Memory.

*Cum Cælius Calcaginus nihil
magis optaverit, quam de omnibus,
pro*

*pro fortunæ casu, optimè mereri ;
decedens Bibliothecam, in qua mul-
tò maximam ætatis partem egit, in
suorum civium gratiam publicavit,
& in ea se condi mandavit.*

Some Author reports, that the Library is now in the Convent of *Jacobines* in that City, with this Inscription upon the Gate ;

*Index tumuli Cæli Calcaginii,
qui ibidem voluit sepeliri, ubi sem-
per vixit.*

There are three fine Libraries in *Bologna*.

The first is that of the Monastery of *St. Michael*, which is well furnished with Books and Paintings.

The second is that of the Church of *St. Lawrence*, where there is a large Store of Manuscripts.

The

The third is the *Dominicans*, where, we are told, is to be seen the *Pentateuch* wrote by *Esdras*, after the Destruction of the second Temple, according to the Notion of the *Jews*.

Tiffard tells us, in his *Hebrew Grammar*, that he had often seen it, and that it is in a very beautiful Character upon one long Skin : But *Hottinger* proves clearly that this Manuscript was never *Esdras*'s.

At *Naples*, the *Dominicans* have a fine Library, where the Works of *Pontanus* are deposited, of which his Daughter *Eugenia* made an Offering to perpetuate the Memory of her illustrious Father.

The Library call'd *St. Ambrose's* at *Milan*, was founded by Cardinal *Frederick Borromeo*; it consists of above Ten Thousand Manuscripts, collected by *Anthony Oggiali*: And some

some assure us, it was augmented with *Pinelli's*; so that we may say, it is not inferior to any we have mention'd before: For, it contains forty-six Thousand Volumes and twelve Thousand Manuscripts; at least, that was the Computation some Years ago; since which it has received great Improvements. It is for the Use of the Publick, any one having a Right to consult it on certain Days of the Week. There is a Librarian who is allow'd a Deputy, and whose Office it is to hand such Books as are wanted, and to wipe off the Dust: There is a Servant constantly attending; there is Paper and all other Conveniences for Strangers that would take Notes, or make Extracts. There is a Fund for the Maintenance of six Persons of Learning, but the Number has been lately reduced to four;

one

one is to translate *Greek*, the other to teach *Hebrew*, the third *Arabic*, and the fourth to make a Collection of whatever is valuable in Authors.

Signor *Septalla* has a fine Library of above 7000 Volumes, ranged to the greatest Advantage.

The Library of the Dukes of *Mantua* might be placed in the rank of the most curious in the World; it suffer'd indeed exceedingly during the War that broke out in *Italy* in 1701. It may not however be improper to give some Account of it before that Period. Amongst other Pieces of Antiquity, there was a brass Table with a great Number of *Egyptian* Cyphers, or Hieroglyphicks, and the Figures of *Osiris*, *Orus*, *Anubis*, and *Apis*: It was formerly Cardinal *Bembo*'s, who bought

bought it from a Farrier, upon the taking and sacking of *Rome* by *Charles V.* It fell afterwards, by Chance, into the Hands of the Dukes of *Mantua*. It contains likewise a great many strange Figures, under which are veil'd the Religion and Worship of the *Egyptians*, which the learned *Pignorius* has very well decypher'd in the Explication he has given us of that Table, which he believes to be the holy Table of some Temple of *Isis*, at *Rome*, where they laid the Offerings made to that Goddess.

The Great Duke's Library at *Florence* contains every thing that is brilliant, curious, or superb. It abounds with a prodigious Number of the most valuable Books and Manuscripts in all the learned Languages, some of inestimable Value. The

Statues, Medals, Bustos, and other Monuments of Antiquity, are without Number: To enter upon a compleat Description or History of this Library and *Musæum*, would be Task enough for the ablest Pen; and as I never had any other Intention in this Essay, than to give a summary View of the famous Libraries of the World, so I think it enough to say of that of the late Grand Duke's Collection, that if it be not the first, it may justly claim the second Place of all the Collections that ever were, or perhaps ever will be. I had almost forgot the sacred Depositum which is kept in the Chapel of the Court; it is the Gospel of St. John, which is reported to have been wrote by his own Hand.

What the Fate of this Library and *Musæum* will be is uncertain, there

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being great Disputes about them, between the Court of *Spain* and the present Grand Duke.

There are two other Libraries in that City, one of which was founded in St. Lawrence's Church by Pope Clement VII. of the House of *Medicis*, and is furnish'd with a great many *Hebrew*, *Greek*, and *Latin* Manuscripts.

The other was founded by *Cosmo de Medicis*, in the Church of St. *Mark*, belonging to the *Jacobines*.

There is a very considerable Library at *Pisa*, which we are told has been augmented with 8000 Volumes that *Aldus Manutius* bequeathed to the Academy.

Siena has a beautiful Collection of valuable Books.

The Library of the King of *Sardinia* at *Turin*, is very curious, and espe-

especially for the Manuscripts of the famous *Peter Ligorius*, mention'd before, who made Designs of all the Antiquities of *Italy*.

The Libraries of the *Jacobines* and *Minorites* at *Genoa*, are very curious and well furnished.

Pope *Nicholas V.* founded a Library at *Rome*, consisting of six Thousand of the scarceſt and most valuable Books. Some tell us it was form'd by *Sixtus Quintus*, which may give room to conjecture, that that of Pope *Nicholas*'s was in some other Place. It is true, indeed, that the Books of the Library were dispersed in the Pontificate of *Calixtus III.* who succeeded Pope *Nicholas*, but it was re-established by *Sixtus IV.* *Clement VII.* *Leo X.* and *Martin V.* It was almost entirely destroy'd by the Army of *Charles V.* under the

O 2 Com-

Command of the Constable of *Bourbon* and *Philbert Prince of Orange*, upon the taking of *Rome*, before the Pontificate of *Sixtus Quintus*.

But that Pope who was a great Patron to Letters, and a Man of consummate Learning, not only restored the Library to its former Lustre, but augmented it with a great Number of Books and excellent Manuscripts. It was not founded at the *Vatican* by *Nicholas V.* but removed to that Place by *Sixtus IV.* and afterwards to *Avignon*, with the Holy See, by *Clement V.* and from thence carried back, in the Pontificate of *Martin V.* to the *Vatican*, where it remains.

It is generally acknowledged, that it is not a little indebted, for its Magnificence, to the Elector *Palatine's* Library, the Remainder of which was sent to *Rome* to augment the

the *Vatican*, after Count *Tilly* had taken *Heidelberg*, in the Year 1622. But some are of Opinion, and indeed their Conjectures seem to be well founded, that *Paul V.* who was then Pope, had but a very small part of the *Palatine Library*, and that a very indifferent one too, the most valuable Works having been carried off by several Persons, particularly the Duke of *Bavaria*. But to proceed; the *Vatican Library* (which *Baronius* compares to a Net that receives bad Fish as well as the good) is divided into three Parts: The first is publick, and every one has Liberty of consulting it, for the space of two Hours, upon certain Days. The second Part is kept with more Privacy, and the third is only to be seen by some particular Persons, and may be called, in some

measure,' the Sanctuary of the *Vatican Library*.

Sixtus V. enriched it very much, having furnished it with such a Number of Books, that it may, in a manner, be called his own. It was painted by his Authority, within and without, by the ablest Painters of his Time: All the Sciences and Virtues are represented without, under emblematical Figures; and within there are, First, all the Actions of his Life: Secondly, all the Councils from the first *Nicene*, to that of *Trent*; and, underneath, are very curious Inscriptions, containing in a few Words the Names of the Popes and Emperors, under whom each Council was held, with a Summary of their Decrees and Transactions: Thirdly, all the famous Libraries of the World, repre-

sented by painted Books: And underneath each, there is an Inscription denoting the Order of the Time of Founding: In the Fourth and last Place, there are eight Columns with the Portraits of all those that were most distinguished for their Knowledge, Industry, and Inventions, in the Improvement of Learning.

Adam is represented upon the first of those Columns with this Inscription ;

*Adam divinitus edocetus, primus
scientiarum & litterarum inventor.*

That is, *Adam* being inspired by God, was the first Inventor of Letters and Sciences.

Seth is represented upon the second Column, with his Children ; underneath are these Words,

Filiis

*Filiis Seth columnis duabus rerum
celestium disciplinam inscripserunt.*

The Sons of *Seth* wrote the Knowledge of things celestial upon two Columns. *Abraham* is represented with these Words underneath ;

*Abraham Syrias & Chaldaicas
litteras invenit.*

Abraham invented the *Syriac* and *Chaldean* Letters. There we see *Moses* with this Inscription ;

Moses antiquas litteras Hebraicas invenit.

Moses invented the ancient *Hebrew* Letters ; and after him, *Esdras* the Priest, who was Scribe of the People, with these Words ;

*Esdras novas Hebraorum litteras
invenit.*

Esdras

Esdras invented the new *Hebrew Letters.*

The third Column has four Figures, the first of which is that of *Mercurius Trismegistus*, with these Words;

Mercurius Trismegistus Theologus Ægyptus sacras litteras conscripsit.

The Second is that of the *Ægyptian Hercules*, with this Inscription;

Hercules Ægyptus Phrygias litteras conscripsit.

The Third is that of *Memnon*, in these Terms;

Memnon Phoroneo æqualis litteras Ægyptias invenit.

And

And the Fourth is that of *Isis* Queen of *Ægypt*, with this Inscription ;

Isis Regina Ægyptiarum litterarum inventrix.

On the Fourth Column are represented the following Figures ; 1. That of *Phœnix*, with these Words underneath ;

Phœnix litteras Phœnicibus tradidit.

2. That of *Cadmus*, his Brother, with this Inscription ;

Cadmus frater Phœnicis litteras sexdecim in Græciam intulit.

Which Letters are represented underneath. 3. That of *Linus* of *Thebes*,

Thebes, under which is this Inscription;

Linus Thebanus Græcarum litterarum inventor.

4. That of *Cecrops King of Athens*, with these Words;

*Cecrops primus Atheniensium Rex,
Græcarum litterarum Auctor.*

It is reported that *Palamedes* invented four afterwards, and *Simondes* four more, which made four and twenty, the Number of Letters in the *Greek Alphabet*: But *Pliny* would persuade us, that *Aristotle* had somewhere, in his Writings, declared that the ancient *Grecians* had but eighteen Letters, to which *Epicharmus* added two.

The

The Fifth Column has the Images of *Pythagoras*, *Epicharmus*, *Simonides*, and *Palamedes*, with Inscriptions intimating their great Abilities and Inventions.

Nicostrata is represented upon the Sixth, with these Words;

Nicostrata Carmenta litterarum latinarum inventrix:

And those are there described to be A, B, C, D, E, G, I, K, L, M, N, O, P, Q, R, S, T, V.

Her Son *Evander* follows her with these Words;

Evander Carmentæ filius, Aborigenes litteras docuit.

Then *Demorathus* the Corinthian, with these Words;

He-

Hetrurarum Litterarum Author.

Then the Emperor *Claudius*, under whom there is written,

Claudius Imperator tres novas Litteras adinvenit.

But there is an F, at the Top, with these Words ;

Reliquæ duæ obliteratæ sunt.

However, mention is made of that Letter in *Cicero*, who lived before *Claudius* ; for which Reason, I am in some Doubt whether he can justly be call'd the Inventor.

The Seventh Column has the Figure of St. *John Chrysostom*, with these Words underneath ;

P

Lite-

Literarum Armenicarum inventor.

Then St. Jerome's with this In-
scription ;

Literarum Illyricarum inventor.

Afterwards that of *Ulphias* the
Gothic Bishop, and underneath ;

Gothorum Litteras adinvenit.

On the eighth Column there is the
Image of *Jesus Christ*, with these
Words underneath ;

*Jesus Christus Cœlestis Doctrinæ
Author.*

After that, the Pope's Effigies un-
derneath ;

Christi

Christi Vicarius.

Then the Emperor's with these words;

Ecclesiae Defensor.

This Library has a vast Number of scarce and ancient Writings ; amongst others, two Copies of *Virgil*, of above a Thousand Years old ; they are upon Parchment, as is likewise a Copy of *Terence*, wrote in the Time of *Alexander Severus*, and by his Command. It was once in the Possession of Cardinal *Bembo*, and came afterwards into the Hands of *Fulvius Ursinus* ; and was at last deposited in the *Vatican Library*, in the same Place where we see the Acts of the Apostles in Gold Letters. This Manuscript was bound

in a Cover adorned with Gold and precious Stones, when one of the Queens of *Cyprus* gave it to Pope *Alexander VIII.* But the Soldiers of *Charles V.* stripped it of every thing that could be sold, upon their sacking the City. As for the Manuscript, it was but of little Esteem in their Eyes. There is likewise a very ancient *Greek* Bible ; *Petrarch*'s Epigrams writ with his own Hand ; the Works of *Thomas Aquinas*, turned into *Greek* by one *Demetrius Cydonius* of *Theffalonica* ; a Copy of the Volume which the *Persians* have made of *Lockman*'s Fables, whom *M. Huet* proves with great Erudition, in his Original of Romances, to have been the same Person with *Æsop*. Here are likewise the first Copies of *Tacitus*'s Works, which were not discover'd 'till the Pontificate

cate of *Leo X.* to whose Liberality the World is indebted for them; though the Emperor *Tacitus* took extraordinary Pains to prevent them from falling into Obscurity, looking upon himself to be descended from the same Family. The first Step he took for that End, was to have Copies of them in all the Libraries of the Empire: But that was not enough; for, to keep their Memory fresh, and to tempt People to read them, he order'd Ten Copies to be made every Year, and to be placed in the Libraries: But in spite of all those Expedients, *Tacitus* was buried in Oblivion for several Ages, which, indeed, was the Fate of several other celebrated Authors.

Besides the extraordinary Number of excellent Books which adorn the *Vatican Library*, it has above ten

Thousand Manuscripts, of which *Angelus de Rhocca* has published a Catalogue. There are two fine Marble Tables with two Inscriptions in Gold Letters: In one of them there is a general Prohibition against stealing, or tearing any Book in the Library, under Pain of *Anathema*, which is not to be taken off but by the Pope. The other contains the Substance of every thing that was transacted by *Sixtus Quintus*, in Favour of this famous Library.

It is the Opinion of some, that *Clement VIII.* augmented it very much, as well with printed Books as Manuscripts, through the Assistance and Care of *Fulvius Ursinus*; that *Paul V.* enriched it with the Manuscripts of Cardinal *Alteni*, and a Part of the *Palatine Library*; and that *Urban III.* had order'd a

great many *Greek Books* to be carried from the *Greek College* at *Rome*, and to be deposited in the *Vatican Library*, of which he made *Leo Alatus* Librarian.

There were several other valuable Libraries at *Rome*, particularly that of the late Cardinal *Francis Barberini*, which has a great Number of Books and scarce Manuscripts: The former are said to amount to five and twenty Thousand, and the latter to five Thousand. There are likewise the Libraries of the Palace of *Farnese*, *St. Mary* in *Ara Cæli*, *St. Mary Minerva*, the *Augustines*, the Fathers of the Ora-tory, the *Jesuites*, the late Cardinal *Montalto*'s, Cardinal *Sforza*, those of the Churches of *la Sapianza*, *la Chiesa Nova*, *San Isidore*, the *Roman College*, Prince *Borghesi*, Prince *Pamphili*, the Constable *Colonna*,

lonna, and several other Princes, Grandees, Cardinals, religious Communities and others; some of which are publick.



C H A P. XII.

Of the LIBRARIES of Spain.



THE first and most considerable Library of *Spain* is that of the *Escorial*, in the Monastery of St. *Lawrence*, which *Philip II.* built in Honour of that Saint, for the Victory he obtain'd at *St. Quintin* against the *French* on *St. Lawrence's Day*.

The Library is in a Place that has a great many Beauties to amuse the Spectators. The Gate is of excellent

Work-

Workmanship, and the Pavement of
Marble. The Shelves, where the
Books lie, make a shining Figure, be-
ing all painted with a Variety of
Colours and Representations, and all
of *Indian* Wood. The Books are
finely gilt; there are five Rows of
Desks, one upon another; there the
Books are kept, each Row is an hun-
dred Feet in Length. There we see
the Portraits of *Charles V.* *Philip II.*
Philip III. and *Philip IV.* There
are likewise several Globes, one of
which represents, with great Exact-
ness, the Course of the Stars, with
regard to the several Positions of the
Earth. There is a Multitude of Ma-
nuscripts in this Library; amongst
others, the Original of St. *Augustine's*
Book upon Baptism: And indeed
some are of Opinion that the Origi-
nals of all his Works are there,

Philip

Philip II. having purchased them from the Person to whose Lot they fell in the Plunder of the Library of *Muley Cydam*, King of *Fez* and *Morocco*, where the *Spaniards* took the Fortress of *Carache*, where the Library then was. This we affirm upon the Veracity of *Peter Daviti*, in his Genealogy of the Kings of *Morocco*, where he says, This Library contain'd above four Thousand *Arabic* Volumes, upon various Subjects, which were carried to *Paris* to be sold; but the People there having no Taste for that Language, they were afterwards transported to *Madrid*, where *Philip II.* purchased them for his Library at the *Escurial*. Some indeed are very positive, there were seven Thousand Volumes, all *Arabic*: But there is Reason to call that in question. However, a certain

tain Author reports, that *Charles V.* was offer'd fifty Thousand Crowns for all the Books of his Library, where is to be seen, amongst several other Curiosities, *Jerusalem* represented upon Wood, with great Justness, as it was in our Saviour's Time: As also the Portrait of *Don John of Austria*, who destroy'd the Turkish Fleet at *Lepanto*.

There are in this Library near three Thousand *Arabic* Manuscripts, of which *Hottinger* has given us a Catalogue.

There is likewise a great Quantity of *Greek* and *Latin* Manuscripts. In a Word, it is one of the most famous Libraries in the World.

Some tell us, it was augmented with those of *Cardinal Sirlet*, an Archbishop of *Saragossa*, and a *Spanish* Ambassador, by which it is very

ry much improv'd: But Lightening caus'd by Thunder, consum'd the greatest part of it, about the Year 1670.

There was, formerly, a very magnificent Library in the City of *Cor-duba*, founded by the *Moors*, with a famous Academy, where all the Sciences were taught in *Arabic*: It was plunder'd by the *Spaniards*, when *Ferdinando* chased the *Moors* out of *Spain*, where they reigned above six Hundred Years.

Ferdinando Columbus, Son to *Christopher Columbus*, who first discover'd *America*, founded a very considerable Library, through the Assistance and Care of the celebrated *Clenard*.

Ferdinando Nonius, who is reported to have been the first that taught *Greek* in *Spain*, founded a large

large and curious Library, in which were a great Number of *Greek* Manuscripts, purchased at a dear rate in *Italy*; whence he went to *Spain*, and taught *Greek* and *Latin* at *Alcala de Henares*, and afterwards at *Salamanca*, and left his Library to the University of that City.

Spain may justly boast of the Great and Magnificent Library of Cardinal *Ximenes*, at *Alcala*, mention'd before; where he likewise founded an University that is become very famous amongst the Learned: The World is indebted to the Care and Munificence of that extraordinary Person, for the Version of the Bible known by the Name of the *Complutensian*.

To conclude this Chapter of the *Spanish* Libraries, there are several private Persons in that Country, who

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have follow'd the Example of that famous Cardinal, in erecting fine Libraries, as *Arias Montanus*, *Antonius Augustinus* the learned Archbishop of *Tarragona*, *Michael Thomasius* and others.



C H A P. XIII.

Of the LIBRARIES of China.

T is very certain, that the Sciences are cultivated every where, though not with the same Assiduity or Manner, every Nation pursuing their own Plan: But there is none where Learning is more cherished than in *China*; nor can it be otherwise, when we consider that no Person

son can be promoted to any Employments, either Civil or Military, without a profound Skill in the Sciences: So that the People are obliged to be very diligent in their Studies, if they propose to make any Figure in the World: But it is not enough to have the Reputation of being learned in that Country; for every one that is a Candidate for any Dignity or Honours, must undergo three severe Examinations answerable to our three Degrees of Batchelor, Licentiate, and Doctor.

That being the Constitution of *China*, it will be necessary to observe, then, that the *Chinese* Alphabet is so form'd as to give much more Occasion for Writing than Speaking; for it contains a very great Number of Letters, that is, almost as many Characters, or Fi-

Q 2 gures,

gures, as there are things in the World, after the manner of the *Egyptians*; and in regard the Pronunciation of each Letter differs in all the Provinces of that vast Empire, the People seldom understand one another; for which Reason they have recourse to Writing, in order to be understood, the Characters being every where the same. Besides, as they hate Assemblies, and consequently all sorts of publick Discourses, as Harangues, Panegyricks, Funeral Orations, and other Pieces of Eloquence, which are proper for a great Concourse of People; and as all Assemblies are prohibited, it is natural to think they are the more industrious in improving the Eloquence of Writing, if we may be allow'd the Expression, as that of speaking in Publick can be of no Use to

to them, for the Reason I have now mention'd : And what may confirm us in this is, that Printing was in use amongst the *Chinese*, many Ages before we had any Knowledge of it in *Europe* : Hence will arise these three Inferences ; First, that there must be an infinite Number of Books and Writings in *China*, and, consequently, that People of Condition must have made large Collections.

Accordingly, Historians relate, that about two Hundred Years before the Incarnation, *Chingius*, or *Xius*, King of *China*, order'd all the Books in the Kingdom (of which there was almost an infinite Number) to be burnt, except those treating of Physick, Agriculture, and Augury ; imagining that he could by that Step, extinguish the Remembrance of all those who were before him, and con-

sequently

sequently, that Posterity would have no other Subject of Discourse but himself.

His Commands were not, however, so strictly pursued, but that the Works of *Mentius, Confucius*, generally called the *Socrates of China*, and several others, were preserv'd by the Management of a Woman who pasted the Leaves of each Book upon Walls, where they continued 'till after that Tyrant's Death.

'Tis for this Reason, that those Works are esteem'd the most ancient of *China*, especially *Confucius's*, for whom the People have a singular Veneration. He left nine Books, which are, as it were, the Fountain or Source of most of those that have since appear'd in *China*, which were so numerous, that a Nobleman of that Country (according to the Report

port of *P. Trigault*) who was converted to Christianity, employ'd no less than four Days in burning his Books, that he might have nothing in his Possession that savour'd of the *Chinese* Superstition.

Spizelius, in his Book *De re Litteraria Sinensium*, tells us, there is a Library upon the Mountain call'd *Lingumen*, of above thirty Thousand Volumes, all composed by *Chinese* Authors, and not many less in the Temple of *Venchung*, near the Royal School.

Martin de Hereda assures us, he saw very great Libraries in the Province of *Ochiam*, and that he purchased many of them, which he sent to *Europe*, and that he would have purchased a greater Number, had he not been prevented by the Governor of the Province, who did
not

not think it expedient to suffer the Chinese Learning to pass to strange Countries, lest the Secrets of the Empire should thereby happen to be revealed.

There are a great many fine Libraries in Japan; for we are inform'd, by various Relations, that there is a magnificent Temple in the City of *Narad*, which is dedicated to *Xaca*, the Sage, the Prophet and Legislator of the Country; near which Temple the *Bonzes*, or Priests, have their Apartments, one of which is supported by 24 Columns, and contains a Library so crowded with Books from top to bottom, that they serve for Shutters to the Windows.



C H A P. XIV.

Of the Ethiopian LIBRARIES.

 U T all this is very inconsiderable, when it is placed in opposition to the Library which is reported to be deposited in the Monastery of the Holy Cross upon Mount *Amara* in *Ethiopia*.

History informs us, that *Anthony Brieus* and *Lawrence of Cremona*, were sent by *Gregory XIII.* into that Kingdom, to see that famous Collection, which is divided into three Parts, containing together ten Millions and an hundred Thousand Volumes, all wrote upon fine Parchment,

ment, and kept in silk Cases. We are told besides, that it owes its Original to the Queen of *Sheba*, who visited *Solomon*, from whom she received a Present of a great many Books, particularly those of *Enoch* upon the Elements, and other Philosophical Subjects, with those of *Noah*, upon Mathematical Topicks and sacred Rites, and those which *Abraham* composed in the Valley of *Memra*, where he taught Philosophy to those who assisted him in conquering the Five Kings who had taken his Nephew *Lot* Prisoner, and likewise those of *Job* and others, which some assure us, are to be seen in that Library with the Books of *Esdras*, the Sybils, the Prophets, and the High Priests of the Jews besides such as are supposed to have

have been wrote by that Queen and her Son *Memilech*, whom she is reported to have had by *Solomon*.

But to me the whole seems incredible, though we have no less Authority for it than that of *Kiroher*. All that can be affirm'd of the *Ethyopians* is, that they have but little Regard for prophane Learning; and, consequently, that they have but few *Greek* or *Latin* Books that treat of Philosophical or Historical Subjects; for they apply themselves entirely to sacred Literature, which was first extracted from *Greek* Books, that were afterwards translated into their own Language. They are Schismatics and Followers of *Eutyches* and *Nestorius*.

We can say much less of the present Generation of *Arabians*, for they

cultivate neither sacred nor prophane Learning ; but in former Ages, that is, about the tenth Century no People in the World were more industrious in promoting Letters, especially in the Reign of *Almanzor* : For, at that Time, or soon afterwards, there was a great Number of excellent Scholars in *Arabia* : Amongst others, the famous *Avicen*, whom the Academies of *Spain* have taken for a King of *Granada*, and who order'd all the Books concerning the Doctrine of the *Arabians*, to be digested and compiled under his Name, as *Justinian* did with those of the *Roman Laws*. *Averroes*, who passes with some Authors for the Genius of *Aristotle*, and whose Doctrine has been admired even by *Demons*, if we may give Credit to *Cardan*,

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Albumazar, Albategnius, Alphraganus, all celebrated Astronomers; to the first is attributed the Invention of the great Conjunctions. *Geber*, who is supposed to have first discover'd the Errors and Mistakes of the * *Almagest*, *Alpharabius*, *Rasis*, and several others, of whom we are told Things scarcely credible; but this must be allow'd, that their Works have been highly useful to the Commonwealth of Learning.

It is certain that Ignorance had taken Possession of *Arabia* before *Mahomet's* Time, and that after his Death, there appeared suddenly a prodigious Number of Commentaries and Writings (all different) upon the Books and Actions of that false Prophet.

* A Book so called, wrote by *Ptolemy*.

The Prince who then govern'd the *Mahometans*, observing such a Number of jarring Opinions and Sentiments upon the same Subject, commanded all the *Alphaques*, or Doctors of the Law, to meet at *Damascus*, in order to examine what was fit to be suppress'd, and what to be preserv'd.

The Doctors being assembled, and the Books laid before them being so numerous, that no less than two Hundred Mules were employ'd in the Carriage, it was thought proper to select six Doctors out of the whole Number, who afterwards composed the *Zuna*; that is, the Book of the Actions and Words of *Mahomet*.

After this, the King established that Book as the Rule of Faith amongst them, and commanded all the

rest should be thrown into the River, which was accordingly executed.

But the *Caliph Almamon* was the first who introduced the Sciences amongst the *Arabians* : To effect which he gave out, that he had seen a Phantom in a Dream, under the Figure or Appearance of *Aristotle*, who had order'd him to send to *Greece*, and to the *Latins*, to search after Books as much as possible, in order to learn Wisdom ; that is, the Knowledge of Things Divine and Human, of which the ancient *Grecians* were such eminent Masters.

Almamon was very exact in observing those Directions ; for after he had vanquished *Michael III. Emperor of Constantinople*, in Battle, and compell'd him to submit to hard Terms of Peace, he insisted that he

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should have Liberty to take what Books he thought proper, in all Parts of the Empire, and to send them to his own Country.

Accordingly, the *Caliph* employ'd proper Persons for that End, who brought home a great Number of Books, and translated them into *Arabic*.

King *Manzor* was not less assiduous in cultivating Letters in *Arabia*, to which we must attribute the great Number of learned Persons in his Reign, who have left us many Works of Erudition.

That Great Prince founded Schools and Publick Libraries at *Morrocco*, where the *Arabians* boast is the first Copy of the *Justinian Code*.

We are inform'd by *Eupennas*, that the Library of *Fez* consists of thirty-
two.

two Thousand Volumes; and some affirm that all the Books of *Livy* are in the same Place, with those of *Pappus of Alexandria*, the great Mathematician, those of *Hippocrates*, *Galen*, and several other celebrated Authors, whose Works are not handed to us entire.

According to the Relation of some Travellers, there is, at *Gaza*, another famous Library of ancient Books, in most of which are the Figures of Animals, and Cyphers, after the manner of the *Egyptians*, which makes it presumed that they are some Remains of the *Alexandrian Library*.

There is a Library at *Damascus*, where *Francis Rosa* of *Ravenna*, found the mystical Philosophy of *Aristotle* in *Arabic*, which he afterwards published.

Andrew Montgay the Physician
travell'd to the same Place with no
other View than to correct such of
Avicen's Books, as are come to our
Hands, from the Copies which are
reported to be in that Library. I
have read some where, that in the
Year 1610, a Native of *Marseilles*
had carried the King of *Morocco's*
Library of 8000 Volumes to the then
King of *Spain*; but I believe it was
that of *Muley Cydam*, which we
mention'd before.

C H A P. XV.

Of the Mahometan and Christian
LIBRARIES in Turkey.

HERE are three Libraries at *Constantinople*. The first is that of *Constantine the Great*; at least, it is supposed to be so: There we see a great many Manuscripts upon Parchment, amongst the rest, the Old and New Testament, embellish'd with Gold and precious Stones, in the antique Taste.

The second is for the Use of all Ranks of People without Distinction:

The third, which is at a small Distance from the Cabinet of the Sultans,

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tans, is full of scarce Volumes, finely embellish'd, and so, by way of Excellence, it is call'd *The Ottoman Library*.

If we may believe *Baudier*, there are in that Library one Hundred and twenty Books of *Constantine's*, of prodigious Bigness, being above six Feet in Breadth and two in Length. He tells us besides, that the Leaves are of Parchment, and so artfully dress'd that they seem to be rather Silk than Skins; that most of them are wrote in Gold Letters, particularly the Old and New Testament, and their Binding is gilt, after the Manner of the Ancients, and enriched with precious Stones, adding that the *Sultans* set so high a Value upon these Books, that no one is suffer'd even to touch them: For the Truth of which I refer

fer my self to the Author's Veracity: And, indeed, there seems to be nothing extravagant in the Relation: But this is certain, that *Peter de la Valla*, a Gentleman of *Rome*, affirms in the first Part of his *Itinerary*, that all the Works of *Livy* are in that Library, and that the *French* Ambassador and himself had managed the Librarian so dextrously, that he agreed to sell them for 10,000 *Crowns*; but their Endeavours had no Effect, for *Livy* could not be found, though they were in search of him for several Months.

He tells us likewise, that the late Grand Duke of *Tuscany* had afterwards offer'd five Thousand Pieces of Eight for *Livy*; but a Fire broke out unfortunately in the *Seraglio*, in 1665, which consumed a great part

part of the Palace, and almost the whole Library; so that if *Livy* was really there, we have room to apprehend he had the same Fate with a great many other celebrated Authors, who perished in the same Flames, to the great Detriment of Learning.

There was in ancient Times, a very fine Library at the City of *Ar-douil* in *Persia*, which was the Residence of the *Magi*, according to the Report of *Olearius*, in his *Itinerary*.

La Boulay le Gout informs us, that the People of *Sabea* make use of no more than three Books; that is, the Book of *Adam*, that of the *Divan*, and the *Alcoran*; and a certain Jesuite tells us, he had seen a sumptuous Library at *Algiers*, of which

which the Dey shew'd him several Volumes, and amongst the rest, a *Thomas à Kempis*, of the Imitation of Christ, translated into the *Turkish* Language, telling him at the same time, that he esteemed it more than all the Books of his Religion. But the Dey had formerly been a Christian. This is all I have been able to collect concerning the Libraries of the *Mahometans* and *Arabians*. There is no room to doubt, but there were several Authors amongst them, who either composed, or translated Books out of *Greek*, *Latin*, or *Hebrew*, or some other Language, into *Arabic*. They had several Schools, as well in *Asia* as in *Africa*, and, no doubt, the Professors were Men of Letters.

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Clenard informs us in the first Book of his Epistles, that he found in their Country, a Book of Gospels writ in *Arabic*, which had been translated into that Language above six Hundred Years. He says likewise, that he had seen another translated into *Arabic*, containing the same things we see in the ancient *Greek* Copies, which *Erasmus* follow'd and corrected. They likewise translated some Writings of *Thomas Aquinas*, with the Psalms of *David*, which they sing in their Mosques, for *Mahomet* recommended them very much: But they are ill translated; and as to the Books treating of the Arts and Sciences, there are scarcely any Footsteps of them to be seen, for they make no use of them now, amongst the *Mahometans*; but if there are any such, they must be

be People of a transcendent Genius, endued with a large Fund of natural Parts, and who consequently knowing the Value of such Books, read and keep them as so many Jewels.

But it is very certain, that Ignorance is not more predominant, at this Time, amongst the *Mahometan* Nations, than it is amongst the *Greek* Christians, where the Religious Orders, and even the Secular Priests, seldom have any further Extent of Learning than to say their Breviary. They are Strangers to the ancient *Greek*, though it was the Language of their Fathers, and they are enjoin'd by their Bishops from reading any of the ancient Pagan Authors, as if it had been a Crime amongst them to be learned: So that they have no Men of Letters, or so few at least, that it is not worth

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Time to say any thing of them, their whole Knowledge being limited to the Study of the Acts of the Seven Synods of *Greece*, with the Works of St. *Basil*, St. *Chrysostom*, and St. *John Damascenus*; nor are there many who proceed even so far, so much have Ignorance and Sloth possess'd that Nation. They have, however, Libraries every where, but they consist of Manuscripts only, Printing not being in use amongst them. They have a Library at *Mount Athos*, and many others, in which there is a prodigious Number of Manuscripts, but few printed Books. A certain Traveller who had been a Commander of a *French* Ship of War assures us, he saw the Ruines of a City call'd *Perisbri*, at the Foot of that Mountain, near which the *Turks* have a Fortress, and that the

Place

Place is inhabited by *Greeks*, who have there a Church, and that the Part of it which is behind the Altar, is filled with Manuscripts, heap'd upon one another, without any Order or Regularity.

We must observe, that those Libraries are often visited by the *Latins*, who, from Time to Time, purchase Manuscripts at extravagant Prices.

It has been reported with great Assurance, that St. *Augustine's* Works were in a certain Library in the Island of *Rhodes*, and that *Planudes* had carried them from thence some Years before the taking of *Constantinople* by the Infidels.

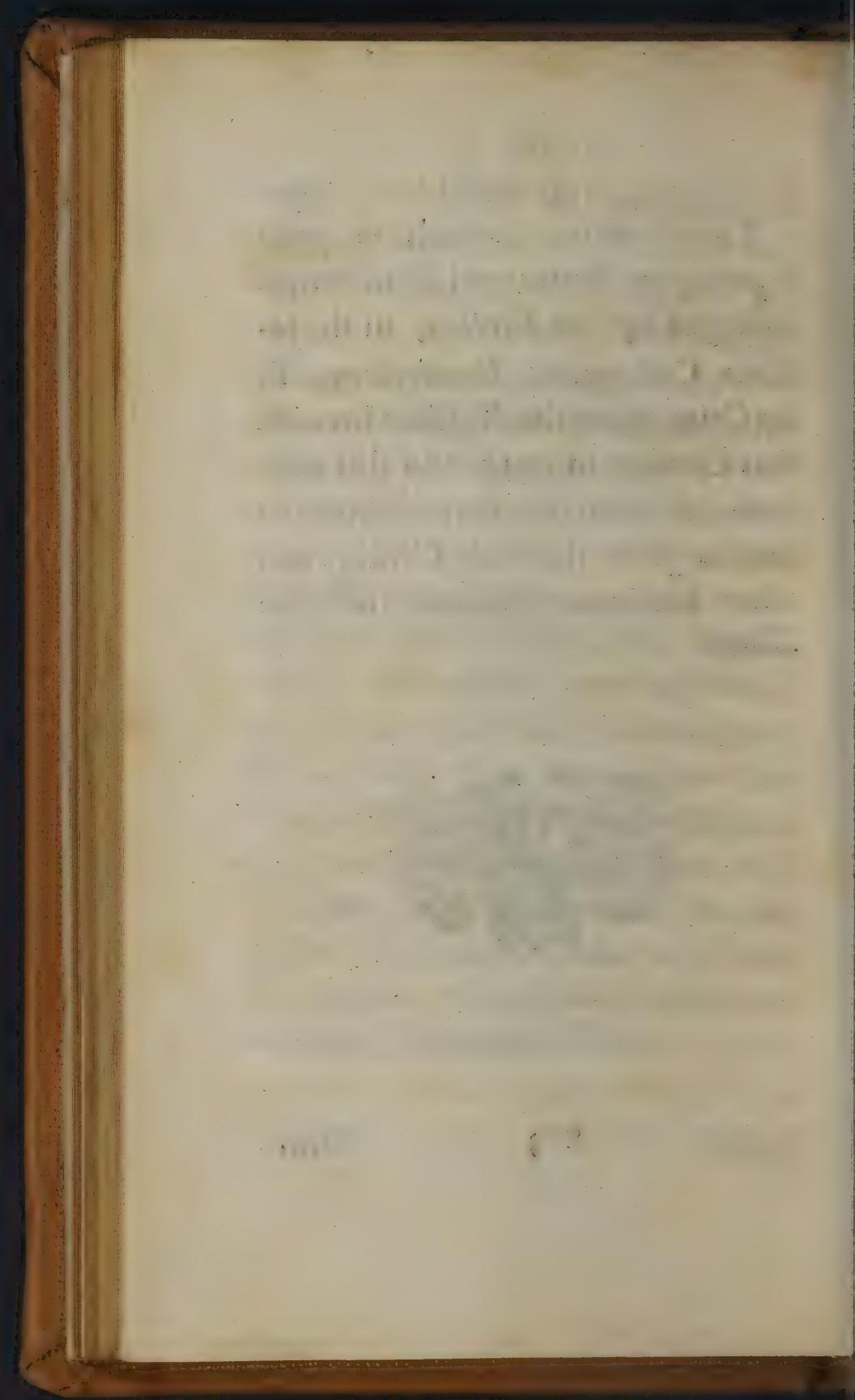
But those, who would be so curious as to know the Manuscripts brought to *France*, *Italy* and *Germany*,

many, with those still remaining at *Constantinople*, in the Hands of private Persons, and in the Isle of *Patmos*, and other Islands of the *Archipelago*, in the Monastery of St. *Basil*, at *Caffa*, formerly called *Theodosia* in *Crim Tartary*, and several other Places in the *Turkish* Dominions, must peruse that excellent Treatise of Father *Possevius*, called *Apparatus Sacer*, where the Reader will be agreeably entertained with an Account of those Manuscripts: But as Printing is now allow'd amongst the *Turks*, we have Reason to believe that their Manuscripts will in Time be communicated to the learned World; and some have been purchased already by the Royal Academy of Sciences at *Paris*.

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There were, indeed, a great Number of Books and Manuscripts destroyed by the *Tartars*, in the Jesuites College at *Bacciesaray*, in the *Crim*, when the *Russians* invaded that Country in 1737. So that they seem to have the same Spleen to Letters with the old *Goths*, and other barbarous Nations of the *North*.







General Reflections upon the Choice of Books, and the Method of furnishing Li- BRARIES and CABINETS.

Nothing can be more laudable than forming Libraries, when the Founders have no other View than to improve themselves and Men of Letters: But it will be necessary, in the first Place, to give some Directions, which will be of great Importance towards effecting the Design, as well

well with regard to the Choice of Books as the Manner of placing them to Advantage: Nor is it sufficient, in this Case, to be learned, since he who would have a Collection worthy of the Name of a Library, must, of all things, have a thorough Knowledge of Books, that he may distinguish such as are valuable from the trifling: He must likewise understand the Price of Books, otherwise he may purchase some at too high a Rate, and undervalue others: All which requires no small Judgment and Experience.

Let us suppose then the Founder possess'd of all those Qualifications, these things fall next under Consideration.

First, the Number of Books; Secondly, their Quality, and, Lastly,

the Order in which they ought to be ranged.

As to the Quantity, Regard must be had, as well to Places as to Persons; for should a Man of a moderate Fortune propose to have a Library for his own Use only, it would be imprudent in him to embarrass his Affairs in order to effect it. Under such Circumstances he must rather consider the Usefulness than the Number of Books; for which we have the Authority of *Seneca*, who tells us, that a multitude of Books is more burthensome than instructive to the Understanding.

But if a private Person has Riches enough for founding a Library, as well for his own Use as for the Publick, he ought to furnish it with the most useful Volumes in all Arts and Sciences, and procure such as are
scarcest

scarcest and most valuable, from all Parts, that the Learned, of whom there are so many Classes, may instruct themselves in what may be useful to them, and may gratify their Enquiries.

But as the Condition and Abilities of such as would form Libraries are to be distinguished, so Regard must likewise be had to Places ; for it is very difficult to procure, or collect Books in some Countries, without incredible Expence ; a Design of that kind would be impracticable in *America, Africa, and some Parts of Asia* : So that nothing can be determined as to the Number of Books, that depending entirely upon a Variety of Circumstances, and the Means of procuring them, as has been observ'd before.

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As to the Second Topic, special Care must be taken in the Choice of Books ; for upon that alone depends the Value of a Library. We must not form a Judgment of Books either by their Bulk, or Numbers, but by their intrinsic Merit and Usefulness. *Alexander Severus's Library* consisted of no more than four Volumes ; that is, the Works of *Plato, Cicero, Virgil, and Horace*. *Melancthon* seems to have imitated that Prince ; for his Collection amounted to four Books only, *Plato, Pliny, Plutarch, and Ptolomey*.

There is another necessary Lesson for those who form Designs of making Libraries ; that is, that they must disengage themselves from all Prejudices with regard either to ancient or modern Books ; for such a wrong Step often precipitates the

Judg-

Judgment, without Scrutiny or Examination ; as if Truth and Knowledge were confined to any particular Times or Places : The Ancients and Moderns should be placed in Collections, indifferently, provided they have those Characters we hinted before.

Let us now proceed to the Third Head, the Manner of placing Books in such Order, as that they may be resorted to upon any Emergency, without Difficulty, otherwise they can produce but little Advantage either to the Owners, or others.

The natural Method of placing Books and Manuscripts, is to range them in separate Classes, or Apartments, according to the Science, Art, or Subject, of which they treat.

Here it will be necessary to observe, that as several Authors have treated

treated of various Subjects, it may be difficult to place them under any particular Class; *Plutarch*, for Instance, who was an Historian, a political Writer, and a Philosopher. The most adviseable Method then is, to range them under the Head of miscellaneous Authors, with proper References to each Subject: But this will be more intelligible by an Example.

Suppose, then, we would know the Names of the celebrated Historians of the Ancients; nothing more is necessary than to inspect the Class under which the Historians are placed, and so of other Faculties. By this Management, one Set of miscellaneous Authors will be sufficient, and may be resorted to with as much Ease and Expedition as those who have confined themselves to one Subject.

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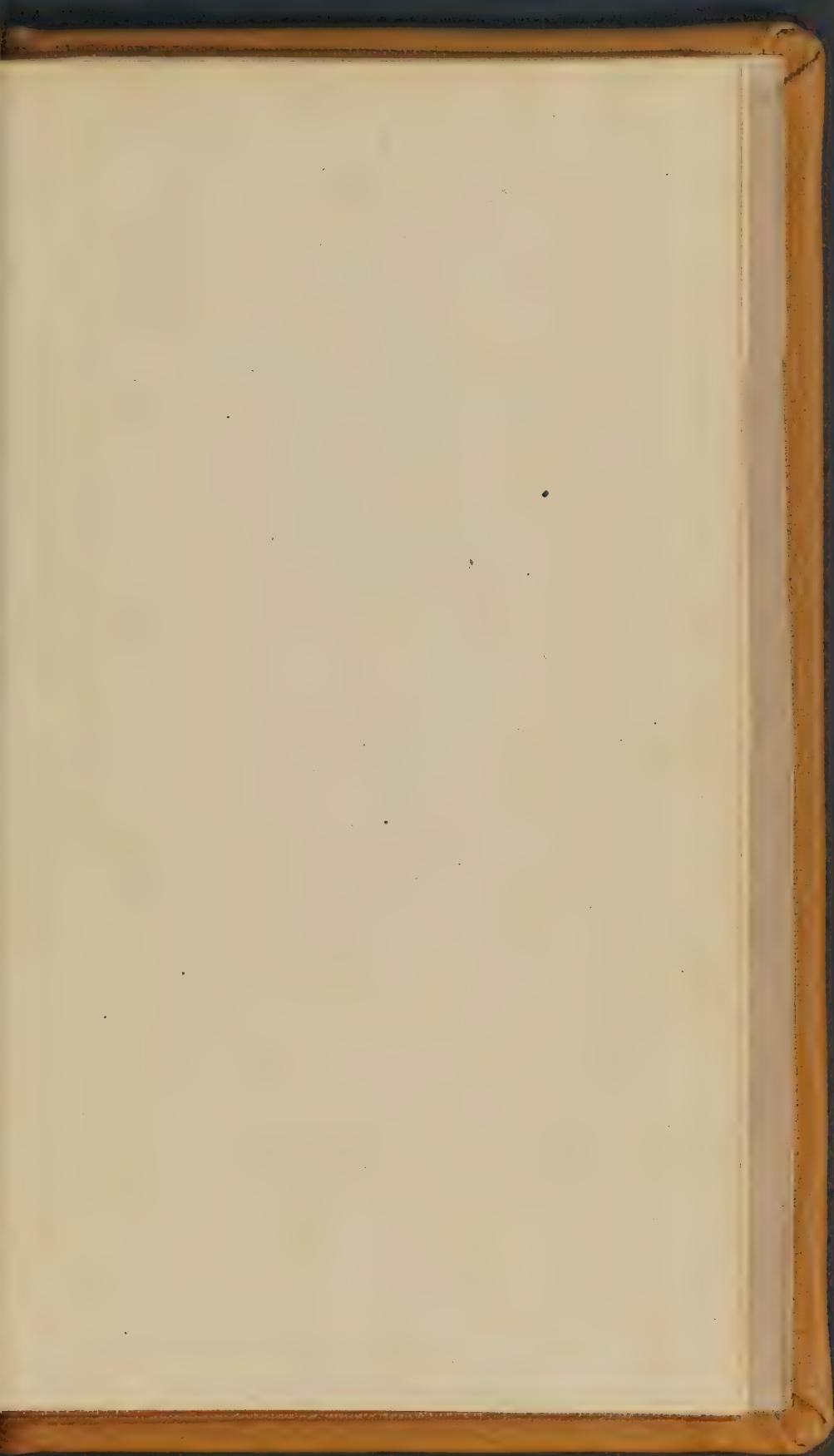
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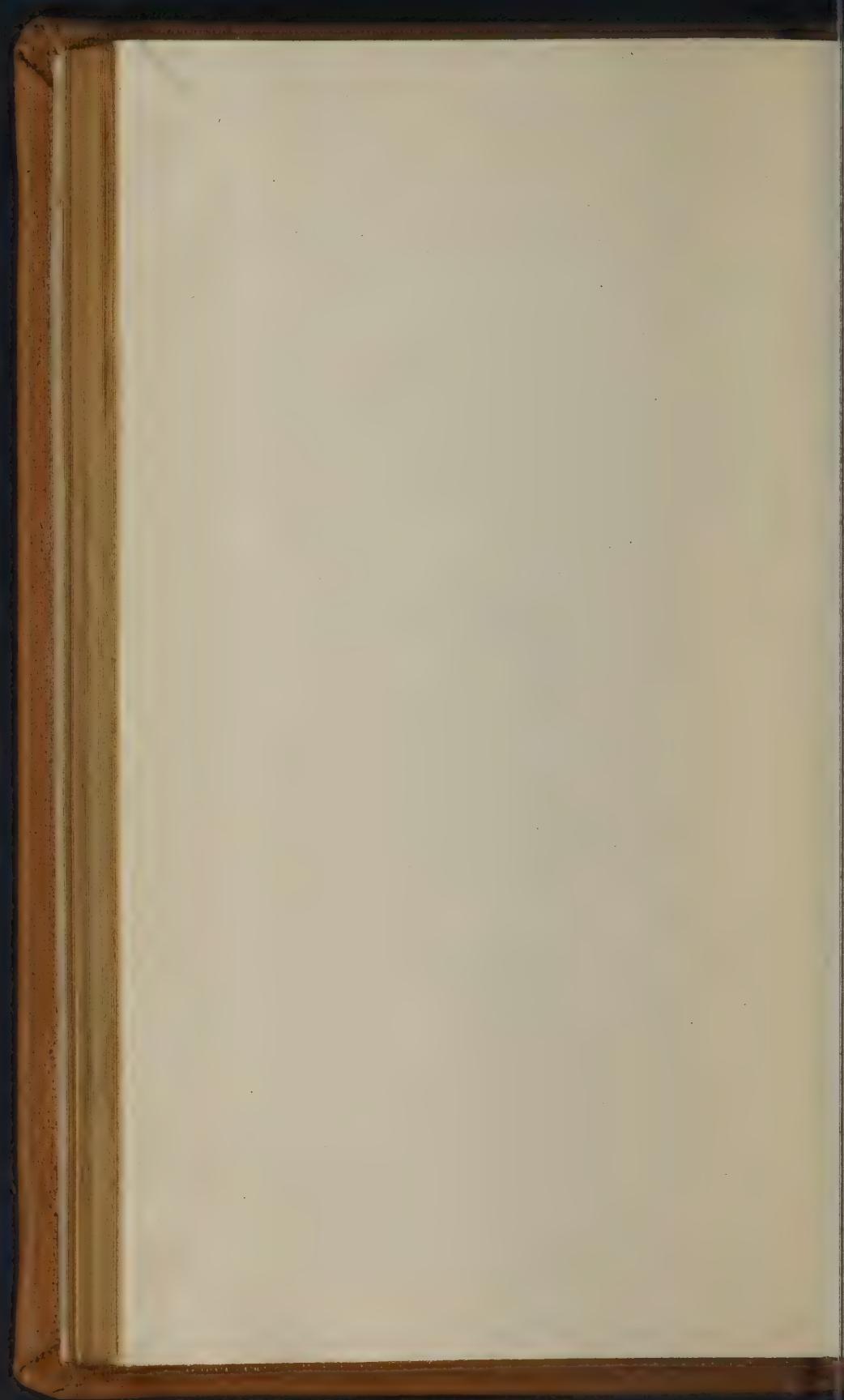
In the Choice of Books Regard
must be had to the Edition, Character,
Paper, and Binding.

As to the Price, it is difficult to
give any positive Directions; that of
ordinary Works is easily known;
but as to such as are very scarce and
curious, we can only observe, that
their Price is as uncertain as that of
Medals, or other Monuments of An-
tiquity, and often depends more up-
on the Caprice of the Buyer, than
the intrinsic Merit of the Work;
some piquing themselves upon the
Possession of Things, from no other
Consideration than their exorbitant
Price.

F I N I S.



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